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SIR R. LEICESTER HARMSWORTH, BART.

scot, P.

G

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6646 Huth

Omnibus & singulis.

AFFORDING
MATTER PROFIT-
TABLE FOR ALL

men, necessarie for
euery man;

Alluding to a Fathers aduice or last
Will to his sonne. Now published for the
vse of all men, and particularly of those
that doe inhabit Great Brittain
and IRELAND.

GALAT. 10.6.

While we haue time, let vs doe good to all men, but espe-
cially to those of the household of Faith.

Hoc ab homine exigitur, vt pro sit hominibus; si po-
test, multis; si minus, paucis; si minus, proximis;
si minus, sibi; Seneca.

L O N D O N

Printed by WILLIAM STANSEY.

1 6 1 9.

Omnia & singula

AFROK BING

MATTER FOR

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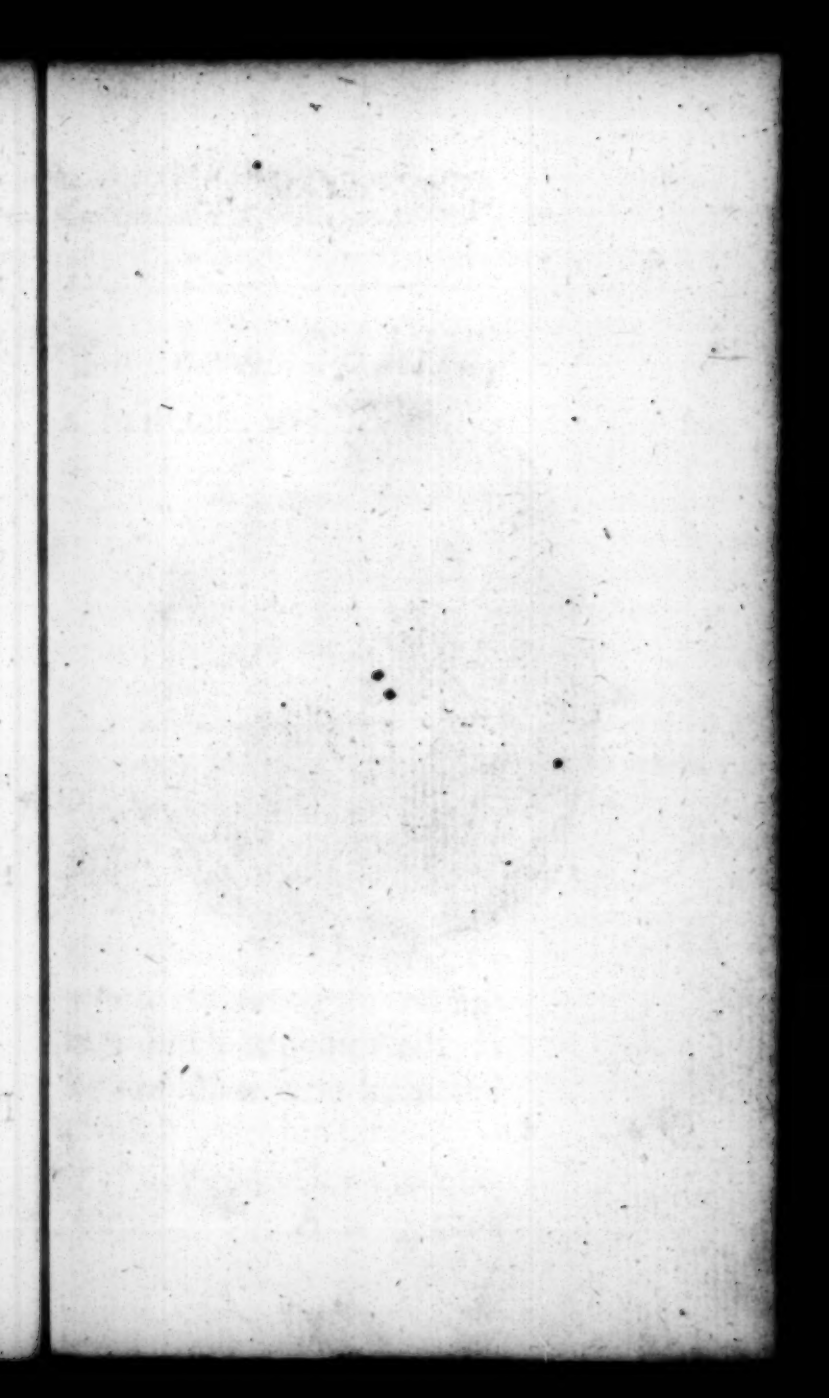
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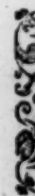
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1812





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*To the most Sacred,
Christian, truly Catho-
like and Mighty Prince,*

*JAMES, King of Great
Britaine, France, and
Ireland, Defen-
der, &c.*

Most dread So-
ueraigne. As
your Maiestie
(by due) haue
the first place
inter Omnes & Singulos, to
whose Patrocinie this imma-
ture birth is dedicated, so
by the Law you haue the
chiefest interest in it.

I doe confesse, most Sa-

A 2 cred

* Parum est
 optare tante
 Virtuti tantæq;
 Pietati quem
 longissimum ha-
 beat Vita pro-
 pressum: fac De-
 us ut quod op-
 timum humanis
 generi dedisti,
 permaneat in æ-
 ternum: nam ne-
 que laudes eius
 referre Vires
 suppetunt, neque
 paruum Carmen
 recipit tanta
 Maiestas, neque
 meus audet rem-
 tentare Pudor,
 quam Vires fer-
 re recusant: hoc
 tamen mihi
 asserere liceat
 prauum indig-
 numque est, non
 admirari Prin-
 cipi in omni ad-
 miratione dig-
 nissimum.

cred SIR, I haue borrow-
 ed from the ouer-flowing
 Source of your Maiesties
 Princely and Learned ΒΑ-
 ΣΙΛΙΚΟΝ ΔΩΡΟΝ, the
 best matter contained in it,
 and for satisfaction do hum-
 bly offer restitution with
 some smal interest (although
 in a farre more base coyne.)

As your Maiesties knowne
 Clemencie, puts me in some
 hope of pardon, for my pre-
 sumption, in borrowing the
 principall; so those eminent
 and *admired Kingly Ver-
 tues, resident in your Roy-
 all Person, make mee con-
 fident, your Maiestie will
 rather accept of this super-
 plus (being worse then no-
 thing) then reiect the mea-
 nest offering that is conse-
 crated

crated (vpon the Altar of a
dutifull and sincere affecti-
on) to your Maiesties ser-
uice; if, what I haue added,
can onely yeeld vnto your
Maiestie that Satisfaction
(whereof I much doubt)
that an * Ignorant Arabian * *David in Ra-*
Woman did giue vnto the *dic. Mercer.*
Learned Iewes Rabbies,
who (by calling for a Broom
or Besome) did bring them
to the knowledge of an ob-
scure place in the Prophecie
of *Isaiah*, I shall thinke my *Isa. 14. 23.*
Labours happie; and how-
foeuer (as I and all your Ma-
iesties Subiects, by the Sun-
shine of your happy govern-
ment, are dutifully bound)
I shall euer earnestly intreat
the Almighty, that your
Maiestie may continue long

and prosperously to raigne
ouer vs, and after *Methusa-*
lems age, by a happie ende
may change your Earth-
ly Crowne with an-
other of endlesse
Glorie.

Your Maiesties Loy-
all Subiect,

PATRIK SCOT.

To



To the High and
Mightie, CHARLES,
Prince of Great
Britaine, &c.

SIR,



S God hath most abundantly blessed your Highnesse in honouring you on both sides with two worthy Parents, whose Memorie (as now) will be ever deservedly honoured: so it is iustly expected, that their Royal Vertues (already happily begun) shall be renewed in your Highnesse (as in a more lively monument,

Dos est Magna Parentum Virtus, Horat. Carm. l. 3.

Ode. 24. b Preciosa Principum ingenia & Virtus quæ ante annos viget. Cassiodor.

** Avadhuxa καλίσον σι παιδες καλῶς, Euripid. Melcagr.*

A 4 then

d Quod præ-
stibilis aut
pulchrius mu-
nus Deorum
quàm Sanctus
& Dijs simili-
mus Princeps.
*Plin. in Paneg.
Traian.*

then of Marble or Brasse)
and (if it were possible) in
well doing and a pietie you
shall not onely paralell, but sur-
passe them.

Your Kingly and Learned
Father David hath so broken
the Ice to your Highnesse, his
beloued young Salomon, (by
laying such foundations for the
gouernement of your selfe and
your Israel after him) that
whatsoeuer can be added, is but
inferre lumen mortale splen-
dente sole.

e Vinci eru-
bescens A-
pelles tertio
colore line-
as secuit nul-
lum relin-
quens ampli-
us subtilitati
locum, *Plinius*
l. 35. cap. 10.

By which only reason, I haue
presumed (with Phaeton ,
trusting to my borrow'd wings)
to present vnto your Highnes
this deformed Portraiture,
drawn from the Paterne (of the
e Apelles-like Picture) of
ΒΑΣΙΛΙΚΟΝ ΔΟΡΟΝ, that
by

by the view of such a dismembred Monster, your Highnesse may prosecute the imitation of that Worke, that no Man (except vnmatchable f Pyrgotelis, that hath ingrauen it vpon the Marble & of inobliterable Vertue) is able to equalize.

If it will please your Highnesse to Grace these my idle Labours with^h a smiling countenance: (being all I desire) I shall thinke my Idlenesse fortunate, and endeavour hereafter to finde out some other subiect, more Worthe your Princely entertainement. Thus Sir (renewing the oath of my loyall seruice to your Highnesse by my pen, that formerly I did solemnely sweare by the holding vp of my hand in a Steele Gantlet, now asha-

f Pyrgotelis
ita omnium
sculptorum
peritissimus, vt
Alexander e-
dixit ne quis
eum quam il-
le sculperet,
Plin. l. 7. cap. 37.
Appoli. lib. 1.
Florid. Cicero
Epist. 12. ad Fa-
mil. Val. Max.
c. 11. l. 8. & Ho-
rat. Epist. 1. l. 6.
& Nihil est
accepta Virtu-
te quod (mor-
tali animo aut
manu) immor-
tale queri po-
test, Val. Max.
h Latissima
Principis fa-
cies & amabi-
lis vultus in
omnium sub-
ditorum ore
oculis & ani-
mo sedet,
Plin. in Paneg.
Traian.

med to bee seene for rust) I
doe humbly take my
leauē, and shall euer
remainē,

Your Highnesse

dutifull and

humble ser-

uant,

PATRIK SCOT.

Libri

I

te

T.

ori





Libri ad Serenissimam Mag. Bri-
tanniæ *ANNA* M Reginam
defunctam, Prosopopeia.

*Q*uid me purpureo circūdedit autor amictu?
Quid micat aurato margine gēma frequēs?
Quid iumat argutis sapientum floribus, omnes
Ornasse Aonidum, morte fremente choros?
Anna Iouis Proles, Regni decus Anna Bri-
Spes mihi, spes Orbi, te moriēte cadit. (tanni,
Tu multum, quæ sita mihi virtutis imago,
Tu vitæ columen, præsidiumq; meæ.
Cui me tã propera moribundū sorte remittis?
Cui me sollicitum, deseris ante diem?
Illa tui splendens genij præsentia, sauas
Inuidiæ poterat sternere sola minas;
Nunc mihi deserto tutela incerta; carebit
Nulla dies lacrymis, vulnere nulla aces.



Serenissimæ A N N Æ Reginae,
Responsio consolatoria.

Coelestes animas tristi quid voce lacescis?
Ereptas Orbi, num renocare potes?
Quid tibi spem quereris deiectam? quidue mi-
Inuidia rictus docte libelle times? (naces,
Ecce triumphator, morbos mortēq; Monarcha
Qui vincit, thalamo pars viduata meo,
Contra letiferos sapiens te proteget hostes,
Maior & inuidia; maior & hoste tuo.
Exurgens tibi fautor erit mihi charus Iulus,
CAROLVS Imperij dextera chara mei;
Altera spes ELIZA tibi, spes altera totus
Nobilium cætus, qua tibi terra patet.
Nec sacra Progenies Regum te sola fouebit,
Sed sacra virtutum symbola quisquis amat.



THE
EPISTLE

Dedicatorie,

OMNIBVS ET
SINGVLIS.



Do (in all duti-
full obseruāce)
present vnto
the bar of your
Mighty, High,
Gracious, Reuerend, Ho-
nourable, Worshipfull, and
Fauourable Censure, these
ill digested labours of some
few idle houres:

In doing whereof (encou-
raged

The Epistle

raged by the confidence I have in your powerfull Patrocinie) I have made choice rather to expose my Apprentice-like skill in the structure of such an Architect, my presumption in the Title, and Dedication; to base

* *Detrahitio est flukorum thesauris, quem in lingua gerunt, Aufon.*

* *invidia non in alio quam in degeneri, minuto & ieiuno animo, sibi domicilium parat, Val. Max.*

detracting * *Zoylus*, or envious * *Momus*; then either the Learned should want this Widdowes Symbol of my good will, (more fit to enlarge their Libraries then knowledge) or the Ignorant be defrauded of the benefit that (with small paines) they may reape, by perusing of so easie a taske.

I have rather approoved the Greeke Prouerbe (*μεγαλειβιβλιον μεγα κακον*) by considering the Matter, within so small

Dedicatorie.

e I small precinct; then follow-
 Pa-ed those that dayly lose
 ice themselves in the Wilder-
 Ap-nesse of Bookes, that are
 ru-sent abroad, * tending rather
 ect, to shew the Authors skill in
 Ti-refined and affected Phrases,
 ase in light Subiects, their Spi-
 ui-rit of Contention in indeter-
 her minable Controuersies, their
 rant vnchristian disposition, in
 ll of Worme-wood tasting Saty-
 t torisme, then to preferre sub-
 then stance before shadow, loue
 rant of truth before vnprofitable
 efit, ambiguities, or charitable
 hey Iudgement before accursed
 of scandall.

* What I haue borrowed
 oued in this Treatise, I haue done
 uera *Lege talionis*, (those that I
 onf haue made vse of, having
 n formerly beene beholding
 mall

* *Venialis sit
 apud aures ve-
 stras veritatis
 asperitas, Siden
 Apoll.*

* *Palaton Ho-
 merum, vo-
 mentem expri-
 mebat, Poetas
 vero reliquos
 qua ille eiecisset
 absorbentes, Ci-
 el Rhod. l. xi.
 cap. 44.*

to

The Epistle, &c.

to others;) and haue restor-
ed it again with the interest
of thankfulness.

But lest I should doe like
vnto those, that (vnadvised-
ly) did build the Gates big-
ger then the Citie, I humbly
take my leaue; and shall eue
remain

A Loyall Subiect, A true

honourer of my Superiours,

and of v

true in all men,

P. S.



A

FATHER

HIS

EPISTLE

(Or Introduction
to the insuing Trea-
tise) to his
SONNE.

I Doe find (by the Law
Falcidia) if the Child
committeth any fault,
for want of Education, the
Father was punished.

That I should not bee
B lyable

A Fathers Epistle

lyable to that (and a more
supreme) Law , I haue
(from your Infancy) been
carefull to haue you suffi-
ciently grounded in these
Rudiments , that doe con-
cerne both your Spirituall
and Ciuill conuersation.

But now in regard of
your more riper Age , the
time approching, that you
must act those things (vp-
on the stage of the World)
that either hath or shall
now be taught you, for dis-
charge of the dutie I owe
you , and inabling you in
those seruices, your Maker,
Prince, and Country chal-
lengeth

to his Sonne.

length of you ; I doe send
you this MANUSCRIPT
(which I did write for my
owne priuate vse) and
now bestow it vpon you, as
the greatest (and without
doubt the best) portion I
am able to giue you ; It
doth shortly contayne the
knowledge of God, as hee
hath reuealed himselfe in
the Scriptures.

The way to serue him
aright (I meane in the
highest perfection that the
* corrupt nature of the
sonnes of Adam is able
to vndergoe.)

* Mortalis con-
ditio non patitur
hominem ab om-
ni maculo puris,
Last. l. 6. de ve-
ro Cultu.

And secondly, such
B 2 Pre-

A Fathers Epistle
 Precepts and Counsels, as
 may (by the carefull ob-
 servation of the first part)
 with great facilitie, bring
 you to the knowledge of
 your selfe in the severall
 duties that are required
 of a * perfect man.

* O terq̃, qua-
 terq̃, beatus, tu
 de cuius culmine
 datur amicis le-
 zitia, posteris glo-
 ria, vegetis &
 alacribus exem-
 plum, desidibus
 & pigris incita-
 mentum, Sidon.
 Apol. lib. 4.
 Epist. 4.

Receiue it then with
 such an heart as I giue it
 you, remember that there
 is nothing more odious then
 fruitlesse old age, and that
 no tree beares fruit in Au-
 tumne, but that which
 blossometh in the Spring:
 to the end your Age may
 bee profitable and loden
 with fruit, indeuour that
 your

to his Sonne.

your youth may be studious
and flowred with the blos-
somes of Learning and
Observation.

Thus charging you (by
the * Fatherly authoritie
I haue ouer you) You dili-
gently peruse, in your life
and conuersation carefully
practise those things that
are in this Treatise set
downe; I commend you to
his Grace, whose Mer-
cies are neuer wan-
ting to them that
put their trust
in him.

Iunij, xviij

M. D. C. XIX.

* *Vitiosi sunt
oculi qui lucem
reformidant,
percæci qui non
vident, & pa-
rentibus non
obedire, impie-
tas est; non ag-
noscere, insania,*
Senec. lib. 3. de
Benef.



The Contents.

1. **C**leobulus , *Deum
Consule.*
2. Chilon, *Nosce teipsum.*
3. Thales, *Vide cui asso-
ciaris.*
4. Periander, *Iram tem-
pera.*
5. Bias , *Benè vixit , qui
paucis contentus.*
6. Pitacus, *Ne quid nimis.*
7. Solon, *Respice finem.*



O M N I B V S

E T

S I N G V L I S :

Affording matter pro-
fitable for all Men , and
*necessarie for every
Man.*

SECT. I.



Or * laying the first foundati-
on of Religi-
on (without
which al other
grounds are to no effect.)

* *Stirpe subla-
ta, aut non sunt
reliqua, aut si
sunt, sine emolu-
mento sunt, quia
sine Capite nihil
constat, Saluian
l. 6. de Prouid.*

^a That there is a G O D
*Per visibiles
visibilibus for-
mas pervenitur ad inuisibiles visibilibus causas, ascensus
præstatur ad inuisibiles substantias, & earum dignoscendas
naturas, Cæli, Rhod. lib. 25.*

B 4 Om.

Omnipotent, Mercifull and
Iust, Gods Works doe suffi-
ciently demonstrate.

c Gen.1.1.

c If he build, it is a World:
if he be angrie for the sinnes
of the World, d hee sends
a Deluge. If hee will shew
the loue hee beares to the
World, e he sends his Sonne,

d Gen.7.17.

e Matt.2.1.

f Matt.27.57.

f and suffers him to dye vp-
on the Crosse, to saue the
World : If hee will reward

g Luke 23.43.

the godly, it is with s *Para-
dise*; when hee armes, the

* 2.King.6.17.

* Angels march vpon the

h Exod.17.6.

head of his Troupes, h the
Elements are the Marshals
of his Campe, the Rocks
remouue from their Centre
and follow to giue it Water,

i Exod.13.21.

i the Cloudes guide by day,
and Pillars of fire by night,

k Exod.14.19.

k the Sea opens to giue
them

and them passage, ¹ and the Sun ¹ Iosh. 10. 12.
 ff- staves to end their victories.
 To inlarge the wonderful-
 ld: nesse of his Works, ^m Ba- ^m Num. 22. 28.
 nes laims All shall speake, and
 nds reprooue his Master: ⁿ Wa- ⁿ Iohn 2. 9.
 ew ters turne into Wine, the
 the dead are raised to life, ^p the ^o Matt. 9. 22.
 ne, Blind see, ^q the Deafe heare, ^p Matt. 20. 24.
 vp- the Lame goe, ^r and thou- ^q Matt. 9. 29.
 the sands of people are fedde, ^r Mark 2. 12.
 ard with some few Loaves and ^f Matt. 14. 19.
 ra- Fish.

If hee will shew Mercie,
 the ^t Peter, after that he had de- ^t Matt. 27. 75.
 the nyed Christ, shall weepe bit-
 the terly, ^u and be made Pastor ^u Iohn 21. 15.
 als of his sheepe. ^{*} Paul, of a ^{*} Act. 9. 15.
 cks Persecutor, become an Elect
 tre Vessel and faithful Preacher
 ter, of the Gospell; when hee
 ay, will exalt the humble, ^x lit- ^x Sam. 16. 11.
 ht, the David shall be taken from
 iue the
 cm the

the sheepe, and bee made
 y Sam. 16. 13. both King y and Prophet
 z Gen. 41. 24. z humble *Ioseph* from the
 Prison, and preferred to be
 a Dan. 5. 16. *Pharoes* High Steward: ^a *Daniel*
 from the Lions Den, and
 clothed with Purple.

When he will execute Ju
 b Gen. 19. 24. stice, ^b *Sodom* is deuoured
 with Fire and Brimstone W
 c Matt. 27. 45. ^c *Iudas* hanging himselfe G
 confessed that hee had bea
 trayed the Innocent: ^d *Iulian*
 the Apostata, tearing out his
 bowels, (in the horreur o
 his Conscience) cryes out
Vicisti tandem, Galilee.

When hee will humble
 the proud, Idolatrous ^e *Nab*
buchadnezzar shall eate grasse
 amongst the beasts of the
 field: the basest of Gods
 Creatures shall make hard
 hearted

*Lento gradu
 ad vindictam
 sui procedit
 Deus, tardita-
 temq; supplicij
 gravitate com-
 pensat, Lips. c.
 13. lib. 15. &
 Proper. eleg.
 25. lib. 2.
 d Euseb. hist.
 Eccles.
 e Dan. 4. 45.*

& *Singulis.* 5

hardhearted *Pharao* & send for *Moses*, and confesse the true
the God. Finally, in all his works
be of Power, Mercy, & Iustice,
Da (out of the fierie Furnace)
and *Shedrach, Meshach, & Abed-nego*, shall proclayme his
In Glorie.

Thus you see, that Gods
Workes declare that hee is
God, Powerfull, Mercifull,
and Iust, and that the mea-
nest of these Workes are of
his force eyther (by the least
or dramme of Grace) to con-
uert the most obstinate A-
theist, to the true knowledge
of God, or in Iustice to con-
found him.

SACT. II.

Although I doe not
allow the curious
search-

*h Diuina my-
steria credenda,
non curiosè scru-
tanda, Ambr.
de Diuinis
Myft.*

i Neque ad lo-
quendum de Deo
lingua sufficit,
neque ad perci-
piendum intel-
lectus praeualet:
magis ergo glori-
ficare nos con-
uenit Deum
quod talis est,
qui & intelle-
ctum transcendit
& cognitionis
initium superat,
August.

searching of diuine Myste-
ries not reuealed, for admit-
ting that in Natures schoole
wee are taught to boult out
the Truth by Logicall rea-
son; ⁱ yet in Gods Schoole
it is quite contrarie; hee is
the best Scholler that rea-
sons least, and assents most,
conceiues so far as humane
frailties will permit, beleeu-
es and admires the rest, God
louing better a credulous
heart, then a curious head:
yet because your dutie to-
wards God consisteth chiefly
in the ardent desire to know
God (which is the surest te-
stimonie of your loue to-
wards God, and of Gods
loue towards you) there is a
more speciall knowledge re-
quired of you, which is,
that

that you indeuour your selfe
to know him, so farre as hee
hath reuealed himselfe in
the Scriptures called his
Word, as proceeding from
his Spirit, to bring you to
his knowledge: hee hath
manifested himselfe in the
Scriptures by three sorts of
names.

The first, are these that
signifie his Essence.

The second, the persons
in the Essence.

The third, his essentiall
Works.

The names that denote
Gods Essence, are five;

IEHOVACH, EHEIECH,
ACH, KVRIOS, THEOS.

¹ *Iehouach*, signifieth eter-
all, being of himselfe with-
out beginning, and end, Al-
mightie,

k Dionysius
*de Diuinis
nominibus.*

*1 Non habet æ-
tatem eternitatem
aut aliquando
finem quem nescit
originem, Cy-
prian. Marc.
Arnob. lib. 1.
aduers. Gent.
Tertul. lib. 2 de
Car. Christ.*

mightie, both in promising
and performing.

The second name is *Eheiech*, of that same Roote of
Iehoua, signifying, that I am
that I am, or I will be that na

m Exod. 3. 14. will bee m *Eheiech*, *Asherab*
Eheiech. Li

n Psal. 21. 12,
15, 16, 17.

n The third name *Iach*
which is Lord, is ascribed to
God, when any notable de
liuerance, or benefit comes
to passe, according to his
former promise. th

o Iohn 21. 7,
12, 15, 16, 17.

The fourth name is o *Kar*
rios, vsed oft in the New Te
stament: when it is absolute
ly given to God, it answereth
eth the Hebrew name *Iehoua*
uah; for God is so Lord, that
he is of himselfe Lord, and
of all others.

The fifth name is *Theos*
God

is in God; It is deriued from, *And* *Deus*, because *he* runnes
*E*thorow and compasseth all
re things: when it is properly
*I*ntaken, it signifieth the eter-
nal Essence of God, being
*sh*er aboute all things, & giuing
Life and Light to all Crea-
tures, preserving and go-
verning them in their won-
derful frame and order, God
seeing all, and in all places.

h The names that signifie
the persons in the Essence,
*K*are chiefly one.

*T*o *Elohim*, signifieth the
mighty Iudges. It is a name
of the plurall number, to
express the Trinitie of per-
sons in the vnity of Essence.

*T*o this purpose, the Holy

non scrutandum quomodo pluralitas sit in unitate, & uni-
tas in pluralitate, scrutare hoc, temeritas est; credere, pietas,
nosce verò, vita aeterna, Ber. Ghost

P. Deus est in-
tellectualis Sphe-
ra, cuius centris
ubique, circum-
ferentia verò
nusquam, Aug.
q. Proinde illa
mens, quæ eælum
hoc quotidie vol-
uit, reuoluit, so-
lem ducit, redu-
cit, fruges pro-
mit, recondit,
causas & vicissi-
tudines omnes
rerum peperit,
quas mirantur
homines aut quæ
sunt, nec quic-
quam in hoc
grandi Machina
geritur, turbatur
miscetur (pecca-
tum excipio) cu-
ius non causa à
prima illa causa,
Lips. lib. 1. de
Constan. c. 4.
1. Sacramentum
hoc venerandum,

Ghost begins the Bible with this plurall Name of God ioyned with a Verbe of the singular Number, as *Elohim bara dij creauit*, the mightie Gods, or all the three Persons in the Godhead created. When you heare of this Name *Elohim*, consider that in one Diuine Essence there are three distinct Persons, & that God is *Iehouach Elohim*.

The Names that signify Gods Essentiall Works, are five:

El, Schaddai, Adonai, Helion, Abba.

f Exod. 24. 6.
Psal. 24. 8.

f *El*, is as much to say, as the strong God, sheweth that God is not onely strong and strength it selfe, but that it is hee that giueth all strength to his Creatures.

By

By this Name *Schaddai*, which is Omnipotent, God stiled himselfe vsually to the Patriarks, calling himselfe *El Schaddai*, the strong God, Almighty: this Name belongeth onely to God, and to no other Creature.

Adonai, my Lord, is found one hundred, thirtie foure times in the old Testament: by this Name wee challenge God to be our God, & with *Thomas*, say, *Thou art my Lord, and my God.*

Helion, which signifieth ^{t Luke 1.32.} most High, was giuen vnto God by *Gabriel*, telling the Virgin *Mary*, that the Child that should be borne of her, should bee the Sonne of the most High.

^{u Mar. 14.36.}
Abba, a Syriake name, signifying ^{Rom. 8.15.}

C

nifying

nifying Father: by it remember, what you receive from God, proceedeth from a fatherly loue, & that you owe him againe filiall obedience.

x *Sacra Dei nomina quasi pignora amoris, misericordie, & omnipotentie eius sunt, Aug. de Dei Misericord. cap. 7.*

* All these sacred Names of God, are as pledges and remembrances of Gods omnipotency, and loue towards you, and of your dutie towards him.

As the true knowledge of God, is the onely inducement to the exercise of your dutie towards him, so the Religious practice of that dutie, is the onely rule whereby you may liue reposedly, and dye cheerefully.

In this Exercise, I doe commend foure things vnto you, *Heare, Pray, Meditate, and Doe.*

SECT.

SECT. III.

THis hearing, whereof I speak, consisteth ^a in the ^a 1.Tim. 3.16. reading of Gods sacred word contained in the Bookes of the old and new Testament, and hearing it from Preachers: for the whole Scripture is the *Scriptura*, given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the mā of God may be made perfect in all good workes.

The Scriptures are devided in the old and new Testament: ^b the first is called old, because it was reuealed in the former time; the other new, because it was reuealed

b Dicitur vetus testamentum, quia priore, hoc autem nouum, quia posteriore tempore, reuelatum est, Augst. l. 3. ad Bonifac. Reuelationes eorum considerantur in his nominibus, non institutiones, Idem ibidem.

in the latter time.

e Aliud illi, aliud nos, sed specie visibili, quod tamen idem significaret virtute spirituali, Aug. Tom. 3. de spirit. & lit. cap. 20.

d In veteri novum latet, & in novo vetus patet.

e Propter veteris hominis noxiā in qua per literam iubentem & minitantem minime sanabatur, dicitur vetus testamentū: novum autem, propter novitatem spiritus, quæ hominem novum sanat à vicio vetustatis, Aug. 8. Tom. 3. ad Mar. cell. cap. 20.

The difference betwixt the old and new Testament is only in certain accidents, Ceremonies, and dispensation of things, in externall forme, & difference of time, but in substance all one, and tending to one effect in vertue and efficacie.

In the old, the new is *d* figured and shadowed; in the new, is the declaration and manifestation of the old.

By *Moses* was the old Testament reuealed, and the Law giuen, being holy, iust, and good, *e* serving rather to bring vs to the knowledge of our owne insufficiencie to fulfill the same, then for laying vpon the corrupted sons of *Adam*, that which they were

& *Singulis.* 15

were not able to vndergoe.

The new Testament was reuealed by Christ, when he was manifested in the flesh, in whom did appeare the righteousnesse of God, or the goodnes that comes frō God to vs, witnessed by the Law and Prophets.

In the Euangelical dispensation of the Gospell, is the deliuerance of Gods people, not from an earthly, but from a spirituall bondage of sinne and Satan.

Heere is a triumph over the suppressed enemie, not *Pharaoh*, but Satan himselfe.

Heere is an introduction to possesse not earthly *Canaan*, but heauenly *Ierusalem*.

Heere is a Law giuen, not in *Sina*, but in *Sion*, not by Angelicall ministerie, but by the presence of the Lord himselfe; not after a fearefull sort, but with wonderfull lenitie and gentlenesse; not grauen in stonie Tables, but effectually printed in the hearts of the Elect.

In the old Testament was bondage, and feare: in the new, libertie & glad tidings, the ministrie not of death; but of life, not a rigorous exacter, but a mercifull Saviour; not the sacraments of Circumcision, and the Passouer, (the administration whereof was bloudie) but Baptisme, & the Lords Supper, both *ανασημακτα*, vn-bloudie.

In the new Testament is a Priesthood, not Aaronicall, not externall, not tyed to any one Nation & Tribe, but spirituall, and common to all the faithfull throughout the world.

In it is a Sacrifice, and that bloudie, but not of Beasts, but the sweet smelling Sacrifice of the precious body and bloud of our Lord and Sauour Christ Iesus; not iterated, but finished once for all vpon the Crosse.

In the new Testament are Ceremonies few and easie, to wit, the Word, Sacraments, and Prayers.

(In one word) in the old Testament were figures, shadowes, and promises: in the new, the fulfilling & accomplish-

plishment of them all: this new Covenant of Grace shal continue to the worlds end, and shall giue place to no other, but to the eternall fruition of the Kingdome of Heauen.

Heereby the excellencie of the new Testament is manifest, and that both the old and new, differing in accidents and circumstances, are in substance & truth all one, and that the one is contained in the other, making vp an absolute body & containing perfit sufficiencie to saluation, and whereto we must neither adde nor diminish, neither seeke for Cbrist and saluation elswhere; for this cause we are commanded to search the Scriptures.

There-

*¶ Cū credimus,
nihil desideramus
ultra credere.*

*Hoc enim prius
credimus, non
esse quod ultra
credere
debemus, Ter-
tull. lib. de
prescript. ad
uers. Hæret.*

*Scrutamini
Scripturas.
Ioh. 5.39.*

Therefore wouldest thou know what sinne is, and the punishment thereof by the Law? ^a The five Bookes of *Moses* shall teach thee the Histori-
 cally partes of these: ^b the Books of the Prophets, Prouerbs of *Salomon*, and *Ecclesiastes*, will let you see the Reward of the Godly, and punishment of the wicked, and furnish you with a rich Store-house of Golden sentences, and diuine Morall Precepts.

^c The Kingly Psalmes of *David* shall plentifully administer vnto you Heauenly Physicke for all Spirituall diseases.

^d The 4. Euangelists shall teach you the Life, Doctrine, and Death of our Saviour.

^e Zecha. 14. Mal. 4. d Mar. 28. Mar. 16. Lu. 24. Ioh. 21.

a Gen. 50.
 Exod. 90.
 Leuit. 29.
 Numb. 36.
 Deut. 39.
 b Iosua 29.
 Iudges 21.1.
 2. Sam. 55.1.
 2. Kings 57.1.
 2. Chron. 65.
 Ezra. 10.
 Nehem. 13.
 Ester 10.
 Iob 42.
 c Psal. 150.
 Prouerb. 31.
 Ecclef. 12.
 Esai. 66.
 Iere. 2.52.
 Lam. 5.
 Eze. 48.
 Daniel 11.
 Hof. 14.
 Ioel 3.
 Amos. 9.
 Obe. 1.
 Ionah. 4.
 Micah. 5.
 Nahum. 7.
 Abacuck. 3.
 Zephania 3.
 Hagai 2.

The

e Acts 28.
 f Rom. 16.1.
 2. Corin. 1.9.
 Galat. 6.
 Ephes. 6.
 Philip. 4.
 Col. 4.1.
 2. Thes. 8. 1.
 2. Tim. 10.
 Tit. 3.
 Phile. 1.
 Heb. 13.
 James 5.1.
 2. Peter 8.1.
 2. Iohn 5.
 Iude 1.
 Reuel. 22.
 * 3. Esdras
 4. Esdras
 Tob.
 Judith.
 Ester.
 Wisdome.
 Eccles. Bar.
 The Song of
 the three
 Children.
 Susanna.
 The Historie
 of Bell and
 the Dragon.
 The Prayer of
 Manasses.
 1. Mac. 2. Mac.

c The Acts of the Apo-
 stles shall acquaint you with
 the practice of CHRIST'S
 Doctrine in the Primitive
 Church.

t The Epistles of the A-
 postles shall traine you vp
 particularly in Christ his
 Schoole.

Make vse of the rest of the
 Bookes called * Apocrypha,
 so far as they agree with the
 Scripture, and no further.

Read the Scriptures with
 a sanctified and chaste heart :
 for vnlesse they be read by
 the inspiration of G O D S
 Spirit, (by the which they
 were written) with humili-
 tie, and desire to know, they
 remaine as a dead letter in
 the efficacie thereof (as I did
 advise you before.) Admire
 reue-

reuerently such obscure places, as by your weake capacity you cannot vnderstand, neuer going further in the curious search of diuine Mysteries, then either by conferring some other place of Scripture, or by conference with some learned Diuine you may bee informed: for as the Scriptures haue in them that height and depth to exercise the Learned: so haue they that easinesse and plainenesse, that the simple maybe comforted & taught; they are that admirable Riuer (both shallow & deepe) wherein as the Lambe may wade, the Elephant may swimme; and it is only the dulnesse of our capacitie that makes them hard to vs,
and

and the Vale of our hearts
that cannot bee remooued,
except by him that hath the
Key of *Dauid*, that opens
where no man shuts, and
shuts where no man opens.

Delight most in such pla-
ces of Scripture, as serue best
for your instruction in your
owne calling: for many men
are too busie in other mens
callings, and neglecters of
their owne.

Fides per audi-
tum, Rom.

10. 17.

1. Sam. 2. 30.

Esay 28. 14.

2. Tim. 3. 16, 17.

The hearing of Gods Word
by the Scriptures, and by
Pastors, & the practice there-
of will giue you knowledge,
worke Holinesse in you,
breake downe your naturall
corruptions, and fill you
with strength against all as-
saults.

SECT.

SECT. IIII.

PRayer, is a simple, vnfaigned, humble, and ardent opening of the heart before God, wherein we either aske things needful for our selues and others, or giue thanks for benefits receiued: it is either publique in the Congregation of the faithfull, or priuat, when we pray alone.

There be foure chiefe reasons that ought to induce vs to Prayer: first, the commandemēt of God: secondly, our sinnes, which driue vs of necessitie to God for life, succour, and help. Thirdly, our weake nature, (being of it selfe vnable to subsist) requireth Prayer to strengthen
then

then it, as a house pillars to vphold it.

Lastly, the subtiltie of the enemy (who euer attendeth to overthrow vs, even in those things we thinke to be best done) ought to sturre vs vp vehemently to Prayer.

The excellencie of Prayer is manifest by the dignitie of the Commander, and the admirable effects that follow it. The Commander is God, Lord of Heauen and earth, of our life, and death, the Fountain of all goodnes, the effects thereof are such, that (Prayer proceeding frō a faithfull soule, and squared by Gods Word) will stay the Sunne to end our victories, the falling of the raine from heauen, and at our desire

fire againe, send down plentie of it to increase the fruits of the earth for our comfort, it will pierce the heauens for mercie, and pardon for our sinnes, stay the wrath of God against vs for the same, and obtaine whatsoeuer good thing is needful for vs in this life, or in the life to come.

^z Let your Prayers bee daily, without intermission: for deuotion that is deferred vpon conceit of present vnfitnesse or worldly respects, at last groweth irksome and altogether neglected: suffer not your heart to entertayne the least thought of lothnesse in the task of deuotiō, but violētly breake thorow such motions, with a deepe check to your selfe, for

z In Oratione sedulo curādum est, ne intermissione aliqua repentē facta, rursus languascere incipiat animi alacritas, Bernard. de progress. relig. Mat. 7. 7. Luke 18. 1. Rom. 12. 12. Ephes. 6. 18. Col. 4. 2. 1. Tim. 2. 8.

for your backwardnesse.

And because holinesse doth
not (like ^a *Ionas* Gourd) grow
vp in a day, it is better to goe
on safe and sure, then for an
hastie fit, (as many doe) run
out of winde, and then
stand still. Goe to Prayer, as
you would goe to the water
to swimme; goe not hot in,
but take a time to coole your
selfe by Meditation, ^b feeling
that your words touch the
very depth of your Soule.

^b *Homo in faciem, Deus in precordia contemplatur, Aug.*
^c *Animaduerto Deum, non tam adorantium precibus, quam innocentia, & sanctitate letari, gratioremque eum qui delubris eius puram castamque mentem, quam qui meditatum carmen intulerit existimare, Ambrosius lib. 3. Prou. 30. 12.*

^c Frame not your Prayers
(as some hypocritically do)
according to the fantasies of
your owne braine, neither
(as others superstitiously)
thinke to mooue God by
iterations and babbling, nei-
ther (with the proud *Phari-*
se) presuming vpon your
owne

owne worth, but (like vnto
that poore *Publican*) hum-
bly, with all reuerence,

^d (throwing off the shooes ^{d Exod. 3.5.}
of your corrupt affections) ^{Ad beatitudinem}
prostrate your selfe at the ^{rectè consequen-}
footstoole of Gods Throne ^{dam, omnia fu-}
of Grace, demanding no- ^{gienda sunt cor-}
thing that is repugnant to ^{poris corrupti-}
his will (lest you tempt him) ^{bilia, August. de}
^{Ciuit. Dei.}

^e who out of his insearch- ^{e Mat. 6.8.}
able Wisdome knoweth best
what is good for you.

In your Prayers, haue a
speciall care, that you keepe
euer as a patterne before
you, that Prayer ^f set downe ^{f Mat. 6. 9.}
by the Mercy-Master Christ
Iesus, called the Lords Pray-
er. It is the pure Fountaine,
from whence the Riuer of
Life must flow.

D SECT.

SECT. V.

Meditation is a carefull consideration or a devout calling to mind, and examination both of our spirituall, and temporall estate, by a serious contemplation of Gods goodnes towards vs, what dutie he requireth of vs towards him, and for his sake to our neighbour, and how wee haue performed the same, what reward remaineth for the godly, and punishment for the wicked, that wee haue an account to render not onely of euery mis-spent day, but of euery idle word, in what estate, either spirituall or temporall, we stand for the present.

This

This holy Meditation stirreth vs vp to a thankfulness for Gods goodnes, to sorrow, and repentance, for our by-past offences, and to a setled resolution of amendment of our liues in time to come. & Meditatiō is the most soueraigne cure of the soule: in it keepe this course, retyre your self euery day (at some fit time) to your ^h chamber, Studie, Field, or some secret place, and hauing prayed to God for a recollected minde, enter into a consideration of your sinfull estate, ⁱ examine your self, take notice of your passions, disposition and inclination, whereby you may come to the knowledge of your selfe; and by calling for helpe from God, resolute

g Psal 49.3.
Contemplante
animo, nihil al-
tius sublimiusue
esse potest, Ciel.
Rhod. l. 25. c. 12
h Mat. 6.6.

i 1. Cor. 11. 28.

k *Fortior est
qui se, quam qui
fortissima vincit
maenia, Amb.*

l Rom. 3. 10.
Mat. 5. 22.

m Ephes. 4. 26.
Mat. 6. 14, 15.

n *Non potest
presentem diem
recte viuere, qui
se non eum quasi
ultimum victu-
rum esse cogitat,
Aug. de Mort.*

k to conquer your selfe as
a walled Citie.

Call to minde, if any vn-
kindnesse hath passed be-
twixt you and ^l your neigh-
bour, or any other ; and if
you remember any rem-
nant, or the least cole of En-
uie or Malice, (lurking vnder
the Ashes of your peruerse
nature) wipe away and ex-
tinguish them, by not ^m let-
ting the Sunne goe downe
vpon your wrath: for he that
craueth pardon, and will not
forgiue, is like vnto him that
breaketh downe a Bridge,
that he must passe ouer him-
selfe.

In your Meditation, in-
quire diligently ⁿ after the
day of your death, by setting
it before your eyes, by exa-
mining

& *Singulis.* 31

mining your selfe whether
you bee prepared, and ° ready, o 1. Cor. 15. 54.
and by encouraging your
cowardly soule, to looke
Death in the face, flying e-
uer in this poynt, to thy Sa-
uiour for helpe.

Conclude thy meditati-
on, by thinking vpon thy
worldly estate: if it prosper,
lay vp humility in thy heart.
If poore, P pray for supply, p Psalme 119.
and thinke vpon some law-
full and honest meanes.

SECT. VI.

THe fourth and most ne-
cessarie part (belonging
to a Christian) is ° doing (be-
ing the life of all) for it is no-
thing (and vsuall to Hy-
pocrites) ° to be religious in

q Mat. 7. 21.
Psal. 103. 18.

r Esay 58. 2.

D 3 Cere.

f Rom. 2. 22.
 1 Iam. 2. 13, 14,
 16, 17, 26.

Ceremonies, ioyne therefore (as *indiuuidui Comites*) the lively f Faith of *Paul*, with *S. James*, good Works: Faith without Works, makes but a Carnall Gospeller, and Workes without Faith, a Pharisaicall Hypocrite.

u *Qui conscientie curam obyciunt, nec Deum nec homines reuerentur: Conscientia una eadem in nobis singulis accusator, testis, Iudex, Tortor, & Carcer*, Bernard.

Euer in doing, beware of doing against thy u Conscience: for the treasure of a good Conscience, is the best store you can prouide for a quiet life here, and a blessed hereafter, when a dram of it shall serue you to better vse, then innumerable millions of Gold.

x Mat. 25.
 35, 41.
 Esay 58 7, 10.
 Phil. 4. 18.
 Prou. 19. 17.

Omit neither time, place, nor person, if thou canst doe good: x remember Christs last Iudgement, wherein he sheweth that the best good
 in

in the World is Compassion,
Almes , and comforting in
Distresse, as in Sicknesse, Po-
uertie, Imprisonment, or Ba-
nishment; for although God
accepteth of good thoughts,
yet towards man, they are
little better then good
dreames: exercise therefore
thy charitable offices, (as
Gods Steward) vpon thy
Brethren. Remember, it is
now the time, y thy life is
short, thy dayes euill, z thy
death certaine, a thy account
most certayne, thy ioyes
vnspeakeable, if thou doc
well: for this cause labour
to husband the Talent that
God hath put into thy
hands, that thou maist re-
turne thy soule better then
thou didst receiue it. If that

y *Vine memor
quā sis aut bre-
uis. Mors seni-
bus in ianuis, in-
uenibus insidijs,*
Senec. de
Mort.
Psal. 90. 16.
Iam. 4. 14.
Psal. 103. 15.
z Heb. 9. 27.
a Mat. 25. 19.

b Mat. 25. 30.

m Prou. 6. 6. v.

15.

*Ignavia turma-
tim in nos ruens,
eligi facilis plana
ad eam, & expe-
dita est via, at
virtutem sudore
dij obvallarunt,
Zenoph. de
dict. Soc.
n Non delin-
quenti, sed pœni-
tenti, & pecca-
tarelinquenti
condonat Deus,
Aug.*

*o Quis est ado-
lescens, cui explo-
ratum sit, se ad
vesperum esse
victurum? Cic.
de Sen.*

Κλῆτος ζωῆων

o Javajos, Basil, In denūciata sorte rapimur, Fulse. Suasor. 2.

servant was ^b condemned as
ill, that did giue his Master
no more but his owne, what
shall become of him that
robs God of his owne?

SECT. VII.

Sloth ^m is the Mother of
many evils, and the chiefe
corrupter of Christian due-
tie; banish it by diligence, in
all these former exercises,
neyther ⁿ deferring Repen-
tance for thy by-past neg-
lects, neyther amendment
of thy former life. ° Who
knoweth, but Death may
shut vp thy breath, at an
vnprovidid time? Repen-
tance and Amendment, be-
ing the free Gifts of God,
the Tree of Faith (watered

by

by Gods Grace) onely produceth (not common in euerie mans Garden :) this Tree must be planted in the spring of thy Youth, and not in the Frosty Winter, when the day shall come, wherein thou shalt say, I haue no pleasure. It must bee daily laboured, hedged, and preserved from the annoyāces, Caterpillers, and choking Weedes of the World; by this meanes it shall produce plentiful store of Fruit in thy life, and at thy Death prepare thee, (with old *Simon* in the peace of a good Conscience) to say, *P Lord,* p Luke 2. 27.
now lettest thou thy seruant depart in peace, for mine eyes haue seene my Saluation.

I haue shortly poynted at
 Gods

Gods wonderfull Workes,
of Power, Mercie, and Iu-
stice, at those Names, where-
by chiefly hee hath revea-
led himselfe in his Word;
and at the duties that are re-
quired in his seruice.

That I may come (with
the like breuitie) to those
things that may bring you
to the knowledge of your
selfe, I will conclude this
first part, subioyning this
ensuing Prayer, which by
GODS Grace will inable
you to attayne to that per-
fection, that is craued of
you, in your Christian
calling.

Al-

A ^a Lmighty and ^b glori- ^a Gen.1.17.
^c ous God, full of incom- ^b Exod.15.11.
 prehensible Power & Maiestie,
^c whose glory the heauen (of ^c Psal.51.
 beaueus) is not able to containe,
 thou that art the strong God
 that ^c forginest offences, and ^c Exod.12.13.
 passest by iniquities, & that pre- ^g Psal. 10.17.
 parest the heart of the poore,
 and openest thine eare to heare
 their praiers : ^h Incline, O ^h Psal. 17.
 Lord, thine eares, and heare
 me : open ⁱ thine eyes, and see ⁱ Dan.9. 5.
 a poore and wretched sinner;
 O Lord, ^k I haue done excee- ^k Psal.5. 21.
 ding wickedly in thy sight : I
 doe acknowledge and confesse
 it, and doe humbly prostrate
 my selfe at the ^l foote-stoole of ^l Act. 7. 49.
 thy Throne of Grace for pardon,
^m thou hast promised, accor- ^m Ierem. 31.
 ding to the riches of thy Mer- ^{3, 4}
 cies,

n Luke 1.73.

o Mat. 27.57.

p Exod. 33.19.

q Ierem. 31.
33, 34.

r Psal. 51.2, 7.

f Mat. 27. 60.

t Dan. 9. 7.

cies, to forgine my offences, yea,
more to shew the stabilitie of
thy Councell, thou hast tyed
thy selfe by an ⁿ oath thereun-
to, sealed the Couenant thereof
with the ^o bloud of that im-
maculate Lambe, thy Sonne, the
Lord Iesus, at his death vpon
the Crosse.

P Regard, O Lord, thy gra-
cions and free Mercie, the Oath
of thy Holinesse, the Words of
thy owne Mouth: let mee feele
the accomplishment thereof in
my soule: q write it in my heart
by thy Spirit, and seale it in my
Conscience by the powerfull ap-
plying of that same bloud there-
to, that it may r wash away all
my sinnes and transgressions;
f burie them in Christs buriall,
that they may neuer rise up a-
gainst mee, to t shame me in
this

this life, ^u neither to condemne ^u Mat. 23. 31.
me in the life to come; Create
in mee, O God, that peace of
Conscience that passeth all un-
derstanding: ^x Thy free pro- ^x Mat. 11. 28.
mises in Iesus Christ, make me
bold to come before thee; thou
art the very Truth, and able to
performe; and as in all humi-
littie I craue this, according to
thy ^a promise: so by the like pro- ^a Exod. 33. 19.
mise I doe earnestly begge thy
^b grace, that I may hereafter ^b Psal.
lead a more holy and godly life;
sanctifie my soule by the same
grace, that it may be a fit ^c re- ^c Cor. 6. 19.
ceptacle for thy holy Spirit; and
giue command ^d to thy good ^d Mat. 18. 10.
Angels, to attend both my soule ^{Act. 12. 7.}
and bodie, that in neither of ^{Psal. 39. 7.}
them I make defection from
so gracious a God; ^e remooue ^e Psal.
all occasions that may stay mee
in

*in this good course, and grant
vnto me such necessities, as
may aduance mee in thy seruice.*

f Gen. 28. 20. f Grant vnto mee Competent
meanes, that I may neither bee
puffed vp with deceitfull pride,
neither depressed with extreme

h Heb. 13. 3. pouertie; h Giue me grace to
vse those meanes to thy glorie,
the supply of those things, with-
out the which I am not able to

i Heb. 13. 3. serue thee, i and to the helpe
of my distressed Brethren.

k 1. Reg. 8. 30. k Looke downe from heauen in

l Can. 2. 6. Mercie vpon l thy whole Ca-
tholike Church & euery Mem-
ber thereof dispersed through-
out the world; bee with
them (O Lord) and keepe those

m Iohn 17. 9. that m are thine, vnder the
Deut. 32. 3. Wings of thy Mercie; n Re-

n Math. 11. 28 member likewise all distressed
o Heb. 13. 3. persons of this Church; o (whe-
ther

& Singulis. 41

ther it bee griefe of body or minde:) mitigate so their paines, and comfort their afflicted Consciences, that either in P life or Q death they may P Psal. 79.
have a ioyfull deliuerance. Q Act. 7. 56.

Let thy mercifull bountie be extended vpon all those of this Church in great Britaine, Ireland, and specially f vpon our f Tim. 2. 1. 2.
gracious and dread Soueraigne King Iames, as it hath pleased thee to grant vnto him t (Sa t Chro. 1. 12.
lomon-like) Wisedome from 1. Reg. 3. 12.
heauen, in the true knowledge of thee, the peaceable gouernement of thy people, and u true u 1. Reg. 2. 28.
administration of Iustice: so by the like fauour preserue him from all dangers of soule and bodie, x and after Methusalemage, crowne him with an x Gen. 27.
euerlasting Crowne of Glorie.

Blesse

y Psal. 72. 1.

z 1. Es. 17. 19.

a Psal. 18. 50.
Math. 24. 29.b 1. Tim. 2. 3.
Hcb. 13. 18.

c Exod. 18. 21.

d Psal. 38.

22, 71, 17.

e Psal. 37. 37.

Blesse y that hopefull Prince Charles (next unto his Father) z the very life of our hopes, and the rest of that Royall Issue: remember (O Lord) thy promise made to David & his seede for euer, and a so long as the Sunne giues light to the World, let vs neuer want one of that Royall Line to sway the Scepter ouer vs: b grant grace unto the Lords of his Maiesties most honourable Councell, and to all inferior Magistrates either Ecclesiastical or Ciuil, c that they may with a good Conscience & courage discharge their seuerall callings.

Finally, I doe not only intreate thy Maiesties protection this day, but d all the daies of my life, and in e the ende thereof, that I being garded vnder

& Singulis. 43

der the defence of thy (All-
sheelding) Mercie, may in
the end participate of ^f those ^f Psal. 16. 11.
inspeakeable ioyes prepared for
all them that put their trust
in thee. & Now, yeelding all ^g Psal. 9. 9.
humble and heartie thanks ^{26. 12. 32. 10.}
for all thy benefits from time
to time, and especially at this
time, I conclude my ^h imper- ^h Gen. 6. 5.
fect Prayers with the patterne
of all Prayers, and ⁱ which the ⁱ Mat. 5. 9.
Lord IESVS hath taught,
saying, Our Father, &c.

E Next

SECT. VIII.

p. Nil iuuat bonum nomen reclamante conscientia, Cass.

* Palpebrae praecedunt gressus; cum operationem consilia recte praenuntiant. Qui enim negligit considerando prauidere quod facit, gressus tendit, sed oculos claudit, pergendo iter committit, sed prauidendo sibi metipsum non antecedit; atque idcirco citius corrumpitur, quoniam ubi pedem operis ponere debet, per consilij palpebram non attendit, Greg. Rom. de past. par. 3. c. 1.

NEXT vnto the knowledge of God, & your duty to him (hauing the approbatiō of a good p Conscience) seeke for a good reputatiō among men, not by close carriage or concealing your faults, but by eschewing all those vices that may iustly deserue reproch: for it is hard to doe good, except a man bee thought good: therefore wisely * foresee and consider, that a good name and reputation (being the *Manna* & *Nepenthe* of generous Spirits) is so delicate, that the least excesse doth blemish, an vnjust action doth dishonor it, an act of indiscretion, negligence, or idlenesse, defaceth

it,

it, and a sinister successe ruins it: and as Glasse crackt is easily broken, so is a Mans good name once iustly tainted.

Obserue diligētly, that the
 * Arch-Enemie to Man, the World & your own corrupt affections (with whom you are to enter Combat) are 3. dāgerous enemies, & (so long as breath entertaynes your Earthly Mansion) shall neuer leaue to assault you: the first is Cruell, Diligent, and Trecherous: the second, false and inconstant: (beeing rightly called * *Mundus*, à *mo-*
*superbiam: in corde posuit cogitationes malas, in ore locutiones falsas, in membris operationes iniquas, in vigilando mouet ad praua opera, in dormiendo ad somnia turpia, letos mouet ad dissolutionem, tristes ad desperationem, & ut breuius loquar, omnia mala sunt ipsius prauitate commissa, Aug. describens conatus Diab. * Nihil tam contrarium rationi, & constantie, quàm mundi inconstantia, Cic. lib. 2. de Diuin. Quid ego fui ad tracimenū, tu bodie ad cannas es: verba Hannib. ad Scip. E 2 uendo,*

a *Sua domestica vitia quisq; fugiat, nam aliena non nocebunt,*
 Guig. Cath. Medit. cap. 2.
 b *Superbia, Pet. 2. Epist. est vitium muliebre superbia, & arguit oris duritiem, ac sensus qualis inest, Lapid.*

Text.

c *Invidia, Gen. 3. 1. Squalida vipereas manducans fœmina carnes; cuiq; dolent oculi, quæque suum cor edit; quam macies & pillor habent; spinosaq; gestat tela manu; talis pingitur invidia*
 d *Ira, Gen. 4. 8. Ira affectus totus positus est in impetu doloris, armorum sanguinis minimè humana feruens cupiditate,*
 Sen. de Ira. Pro. 15. 19.

uendo, because it is in continuall motion without any stabilitie) & the third (being a a Domestical Enemie, or rather troopes of inmate foes) will haue their hands in the Dish with you, and yet *Judas-like*) euer readie to betray you with a kisse.

SECT. IX.

HAue a special care to resist seuen chiefe Champions that shall be sent out against you.

First, b Pride shall indeuor to make you, with *Lucifer*, be thrust out of Heaven.

c Enuie, with that olde Serpent, shall perswade you to eat the forbidden fruit.

d Wrath shall stirre you.

vp to kill innocent *Abel*.

^c Sloth, that lazie Sluggard, shall make your Vineyard bee ouergrowne with Thornes and Nettles.

^c *Segnitie species rectè velata cucullo; Non se non alios, utilitate iuvat.*

Neuer-satisfied ^f Courtousnesse shall moue you to desire *Naboths* Vineyard, & with *Achan*, value a Babylo- nish Garment, a few Shekels of Siluer, and a Wedge of Gold, at an higher price then thy owne, or the bloud of thy whole Family.

^f *Anaritia, 2. Reg. 21. 1. Ioshua 7. 2. Auarus tam frustur quod non habet, quam quod habet.*

Sixtly, (without constant resistance) ^g Drunkennesse is able to make thee commit Incest with thy owne Daughters.

^g *Ebrietas, Gē. 9. 33. per temulentiam nesciens, miscet libidine incestum; & quem Sodoma non vicit, vicerunt vina, Cle. Alex. 1. 2. c. 19. h Luxuria, 2. Sam. 11. 4, 17.*

Lastly, (seeming sweete poysoned) ^h Lecherie shall attempt to cause *Vriah* to be placed in the front of the

Sole sate Circes tam magna potentia fertur, verterit, ut multos in noua monstra viros, Ioue.

Battaile, that thou maist im-
ioy Bershebah.

SECT. X.

i Sapiens om-
nium horarum
bono est, Iuue-
nal. Sat. 10.

Quid illa virtus
qua prudentia
dicitur, nonne
tota vigilantia
sua, bona discer-
nit à malis, ut
in illis appeten-
dis, ipsique vi-
tandis nullus
error obrepat?

Aug. de Ciuit.
Dei, l. 19. c. 4.

k Alia in alijs
vitia principa-
tum obtinent,
tyrannidem ex-
ercent; Ideoq;
oportet unum-
quemque no-

strum, secundum qualitatem belli quo principaliter infestatur
pugnam arripere, Cass. colla. 6. c. 27. Quamuis res bellicæ
cecos habeat euentus, in tamen dimicandi voluntatem pro
victorie pignore tene, Nazian. Paneg. Constant.

YOU see then the power-
fulness of your Enemies,
against whose assaults, ney-
ther multitude can resist,
neyther Armie withstand,
but the resolutions of a
i wiseman, grounded vpon
the feare of his Maker, that
this Armour may serue you
for ^k vndertaking the Com-
bate, (maintayning it with
courage) and making your
retrait (although by death)
with the reputation of a
wise and valorous Souldier;
square all your Actions by

the

the Rules of Vertue and Reason ; and continue alwayes the same , in things contrarie and diuerse, without change of your constancie and vertue. For as Gold, wrought into diuers fashions, and transformed into sundrie kind of Ornaments, remains still the same in substance ; so a Wiseman continueth always the same, what soeuer hapneth ; he is fit for all chanches ; he is Gouvernor of the bad , Intertayner of the good, he exerciseth himselfe so , that hee sheweth his vertue aswell in ¹ aduerse as prosperous affaires ; hee will shew it in Wealth, in Pouertie , in his Countrie, in Banishment, when hee is a Commander , if not a

¹ *Gubernator in tempestate dignoscitur, miles in acie probatur, & Casari semper in aduersis quam in prosperis maior animus fuit, Val. Max.*

m Epaminon-
das cum Leuc-
trum & manti-
neam, secundis
prælyis contri-
disset; hasta tra-
iectus, sanguine
& spiritu defi-
ciens, recreare
se conantem
primum an chy-
peus suus saluus
esset, deinde an
hostes penitus
fusi forent, in-
terrogauit, quæ
cum ex an mi-
sententia compe-
rit, Non finis in-
quit comilito-
næ vite meæ,
sed melius &
altius initium
aduenit, nunc
enim vester dux
Epaminondas
nascitur, quia

sic moritur, Valerius Maximus. n Nunquam temeritas
cum consilio commiscetur, nec ad consilium casus admit-
titur, Cic. pro Mar. Maximus bellum sic instruxit, ut es-
set omnium circumspectus quæ contra eum poterant exco-
gitari, Treb. Pol. in Gall.

Souldier, in health, if not
in sicknesse, or in death
it m selfe; hee can subdue
all euils whatsoeuer; hauing
his chiefe pleasures in those
things that are neyther sub-
iect to time, or corruption:
his valour is neuer with-
out iudgement, nor his de-
signes without conduct; he
hath Iustice in his armes,
Wisdom in his counsels, Vi-
gilancie and Fidelitie in his
executions, Sufferance in
paine, & patience at all occa-
sions; he chuseth not friends
by their greatnesse, neyther
is hee luxurious after new
acquaintance; he maintay-

neth

neth the strength of his bodie, not by Delicacies, but by Temperance, and his minde by giuing it preeminence ouer his bodie, he is Seruant of Vertue, and Friend of the most High; his resolutions are ° few and well settled; wandring resolutions (oft-times ending in confusion) are none of his; hee is thus, and will bee thus. Clouds flye over the Sonne, Darknesse followeth Light, and Light Darknesse; nothing vnder Heauen is at one P stay and permanent, but the resolutions of a wise and vertuous minde, Vertue beeing a proportion and vprightnesse of minde in poynts agreeable to reason, making the Possessours happy,

o Multa nonis
Vulces, Felis v.
num magnum,
ex Fab. Esop.
Nihil est ac-
cepta virtute
quod (mortali
animo & manu)
immortale que-
ri potest, V.
Max.

p Credam' sextio
monstranti iter
pulcherrimum,
et clamanti, Hæc
iur ad astra,
Sen. Epist. 72.

pie, because whatsoeuer happens vnto them, Vertue turnes it into good.

SECT. XI.

Omnia mala nobis solitudo persuadet, Cen. Epist. 25.

Solitudo est, quæ etiam virum fortem fortissimè præcipitat, in reatum, Petr. Bles. Epist. 9.

Crates, cum vidisset adolescentem, solum ambulantes, interrogauit quid illuc faceret? Mecum, in-

quit, loquor. Caue, inquit Crates, rogo, ut diligenter attendas ne cum homine malo loquaris, Sen. Si de fatuis, congregatio tibi necessaria est: si de prudentibus, tu congregationi, Ber. Epist. 115. Res est contagiosa societas mala, & sicut grex totus, unus scabie cadit, & porrigine porci, vnaque conspectu linorè ducit ab vna, Iuuenal. Valetudinem firmissimam ledit aer grauis, & aura pestilens; Ita mentem optimam conuersatio cum malis.

AS doing good is better thē not doing euil, so (for the better exercising your selfe in the practice of Vertues) I doe rather recommend vnto you, honest societie, then a Melancholous and Heremitish life; but in the choyce of your companie, great care is to be had, that you conuerse with none, but such whose

dispo-

disposition is honest, and
vertuous; affect not multi-
tude of friends, (remem-
bring that ancient saying, He
that hath many Friends,
hath eaten too much Salt at
Meales) but (after good ad-
vice) settle your friendship
with such, who reuerence

* friendship, as the habit of
a continued loue, proceed-
ing from a true vertuous
disposition; vniting two
soules in one will, and c-
steeme the conuersing of
friends, their mutuall parti-
cipating, eyther priuate sor-
rowes, or conceyued plea-
sures, to bee the true end of
friendship; for this cause did
Thesens choose *Perithous*, *O-
restes*, *Pilades*.

*Multi non
amico sed amicitia
caruerunt,
hoc non potest
accidere, cum
amicos, in socie-
tatem honesta
cupiendi par
trahit voluntas,
Sen. Epist. 6.
Vere amicitia
causa unica,
virtus, Plur.*

Let your friend be such,
who

x Tales nobis
amicos quarere
decei, qui extre-
ma in periculo,
velletiam post
mortem veri a-
mici permaneat,
Val. Max.

y Cum amico
omnes cogitatio-
nes, on nes curas
misce, Sen.

Quibus est com-
munis amor, an-
non necesse est,
hos ipsos cum
voluptate, se
mutuo aspicere,
beneuole collo-
qui, fidem mu-
tuam habere?

Xen. in conui.

z Existimabam
quo enim magis
in rebus aduersis
iuuissim, tan-
to fore mihi in pro-
speris amiciorem
Xen. Præd. l. 7.
Sincera fidei a-
mici præcipue in
aduersis cognos-
cuntur. V. Max.

who accounteth beauty but
a blaze, wealth a fickle fauor
of Fortune; but friendship
to be the precious chayne of
humane societie, and of such
Vertue, that neyther ^a time
nor fortune can corrupt.

In friendship abandon (as
an infectiue poyson) suspici-
ous lealoufie, and ^y com-
municate not onely your
minde, but your most
waightie affaires to your
friend; and if sometime you
keepe vp any thing from
him, let it be to auoid suspi-
cion of facilitie.

Vse not your friends like
Sutes of Apparrell, in wea-
ring them thred-bare, and
then call for new, but re-
member thou owest him
foure ducties; ^z with thy
purse,

& Singulis. 55

purse, with thy person, with
thy comfort, and counsell.

In true friendship pati-
ence is specially required: for
there is no man that hath
not somewhat to bee misli-
ked, and shall not iustly mis-
like something in you; if
your friends faults bee few,
swallow and digest them, if
many, smother them too-
thers, but louingly notifie
them to himselfe.

Let nothing but death &
villainie diuorce you from
your friend, but still follow
him so farre as is eyther pos-
sible or honest, and then^a
leave him with sorrow.

In your gesture and words
be^a courteous to all men, by
this means you shal procure
loue, and keep friendship fast.

SECT.

*Affabilitas
& comitas res
sunt nullius im-
pendij, amicitias
tamen multas
conglutinant ex-
hibite, dissol-
uunt pratermis-
sa, Cic.*

SECT. XII.

b Nescit pœnitenda loqui, qui proferenda, suo tradidit examini, Quintilian.

c In omnibus Timanthis operibus, plus intelligitur, quam pingitur, & sapientis est suam celare sententiam, Tynd.

FOR the better mayntayning this friendship, & attayning to that perfection, that is demanded in the true vse of societie ; you must haue diligent care ^b what you speak, and how you discourse. I doe confesse, it is an excellent thing to speake well, yet for auoyding of habituall Hypocrisie (I doe aduise you) preferre good thoughts , before good words ; speake what you think ; and so your thoughts being good, you cannot but speake well ; and thinke it euer the safest way, to ^c speake little, and thinke more : wee doe see dayly basest things most plentifull.

In

In your silence auoid the
censure of Affectatiō, of Sul-
lennesse, and Ignorance, and
then care not how little you
speake, but how well: it was
a good saying, Not that
which is much, is well, but
that which is well, is much.

^d All discourse ought to
be like a Field, without com-
ming home to any man; vse
discourse of your selfe spa-
ringly, of others as sparingly,
neyther speaking euill of o-
thers, nor good of your
selfe.

Affect better discretion in
discourse then Eloquence;
and to speake agreeable to
them you deale with, then
in good words or good or-
der.

^e Vse not many circum-
stances

*d Essayes Do.
Fran. Ba. nunc
Anglie Cancell.*

*e Quintil.
instit. Orac. l. 7.*

stances before you come to the matter, for that begetteth wearinesse, and for eschewing of bluntnesse, vse some preamble.

*f Non est bonum
ludere cum dijs,
Ans.*

*g Crudelis est
animi alienis
malis gaudere,
& non misere
communem na-
turam, V. Max.
h Nemo vide-
tur sibi tam vi-
lis, ut irideri
mereatur, Fast.*

f Priuiledge euer from your Discourse, Religion, matter of State, great Persons, any mans present businesse of importance, and all causes that deserue a pittie, euer putting difference betwixt *h* saltnesse and bitterness in your Discourse.

SECT. XIII.

*i Omnis repre-
hensio, vel me-
liores, vel cau-
tiores nos red-
dit, Sen.
Se reprehendi
agere, repre-
hendenda ne
feceris, Aus.*

Sometimes lookers on see more then Players: submit thy selfe to others in what thou art *i* reprooued, but in what thou art praised, bee thy owne Iudge, euer accounting better of a sharpe reproofe,

& Singulis. 59

reprooffe, then a smooth deceit. When you reprooue others, obserue that all reprooffe and admonition ought to be louingly, mildly, secretly, freely, and in a fit time, hauing no other end, then the loue of our Friend or Neighbour.

Before you reprooue any man, know him well; some men are like thornes, which easily toucht, hurt not, but hardly and vnwarily, draw bloud from the hand; others as Nettles, if they be nicely handled, sting and pricke, but roughly pressed, hurt not.

SECT. XIII.

IT is not possible, but a
selfe-conceyted man must
F be

*k Ingenioſi
ſumus ad fal-
lendum noſmet-
ipſos, Plin. in
Paneg.*

*Ante omnia ne-
ceſſe eſt teipſum
exiſtimare, quia
plus nobis vide-
mur, poſſe quàm
poſſumus, Sen.
de tranquill.
animi, l. 9.*

*l O quàm con-
tempta res eſt
homo, niſi ſupra
humana ſe
erexerit: putre-
do in exortu,
bulla in omni
vita, & eſca
verminum in
morte, Theoph.
Alexand. in
Paſchal.*

be a Foole : *k* for that over-
weaning opinion he hath of
himſelfe, excludes all opor-
tunitie of getting know-
ledge. Thinke thy ſelfe but
ſo bare ¹ as thou art , and
more thou needeſt not ; and
rather confeſſe thy igno-
rance , then profeſſe the
knowledge thou haſt not : it
is no ſhame not to know all
things, and more dangerous
to ſurfet ypon wit , then
want it.

SECT. XV.

ALl paſſions or perturba-
tions of the Soule , (as
Icalouſie, Enuie , Reuenge,
Hopes, Feares, Ioyes, Sor-
rowes, Ambition , Couet-
ouſneſſe , Luſt, &c.) are ſo
violent, that they driue the
Soule

Soule from the Seat of Iustice, and doe proceed either from Ignorance, Inconsideratenesse, or from a false perswasion, that the good or ill is greater then it is: therefore when any affection begins to mooue, stay it, and compel it to giue way to Reason; euer vse your passions, as ^m wise Princes doe those they misdoubt for faction; hold them downe, & keepe them bare, that their impotencie and remissenesse may afford you securitie.

m Magni Imperatores, cum vident malè parere milites, aliquo labore compescunt, & expeditionibus detinent, V. Max.

SECT. XVI.

AMong all the passions to which we are subiect, there is none more hurtfull (and more to be eschewed) then Iealousie, from whence

F 2

many

many other vehement perturbations doe proceed.

* *Vita que
tandem magis
est iucunda ?
Vel viris doctis
magis expe-
tenda ?*

*Mente quam
pura sociam
iugalem,
semper amare.*

*Vita que tan-
dem magis est
dolenda ?*

*Vel magis cun-
ctis fugienda
quam qua
(Falsa suspecta
probitate amici)
tollit amorem ?*

*Nulla eam tollit
medicina pestem,
Nullamue em-
plastrum vel
imago sanè,*

*Astra nec curant
magicæ nec artes
Zelotypiam,
ex Solon. in
laud. sept. Sapi.*

When we haue once swil-
led in the *Nectar* of Love
(either contracted by a con-
ceyued fauour to our friend,
or Matrimoniall Couenant)
we are so chary, that we can
indure no Corriuall of our
thoughts, neyther admit
partaker of our fauours.

From this feare procee-
deth the furie that men call
Iealousie, which is a secret
suspicion that cyther our
friend hath not loyally dis-
charged the confidence wee
had in him, or that others
should inioy that excellency
wee haue chosen sole and
singular to our selues.

This is the * Canker that
fretteth the quiet of the
thoughts,

thoughts , the Moth that
consumeth the life of man,
and the Poyson specially op-
posed against the perfection
of loue.

After the heart is once in-
fected with Icalousie , the
sleeps are broken & conuer-
ted in Dreames, and disquiet
slumbers ; the thoughts are
cares and sorrowes; the life
woe and miserie; that living
dies, & dying prolōgs the life
in worse content then death.

This foule and disgraced
Aaine of Icalousie, is as hurt-
full to the heart, as a Cocka-
trice to the sight , or Hem-
locke to the taste: and as true
Loue is Diuine with Loyal-
tie , so is it Hellish with Iea-
lousie, proceeding from the
fearefull misdoubting of not

correspondence, or excessive of Loue.

It shortneth not only the life, but oftentimes is the cause of most horrible Massacres.

If Fortune frowne in Loue, we flye to patience; if there happen Iarres, louing and friendly brawles, are but introductions to greater delight. If Pouertie interuene, wee relye vpon time, (knowing that all earthly things are subiect to vicissitude) the lowest ebbe may haue his flow, the deaddest neape his full tydes: but as the fire consumeth Flax, so this infernall plague of Iealousie rooteth and raceth out all true loue from the heart.

I cannot omit the aduice,
that (long agoe) a iudicious
(& * iouiall disposed) Gentleman did giue to his friēd,
who was begunne to bee distempered with the burning
ague of Iealousie, and it was
thus:

* *Ex Relat.
Flemin.*

I perceiue (said he) you
are much perplexed with
some deep conceined grieſe,
yet not so deepe, but I haue
diued into it; and if you will
answere mee directly to a
question, that I wil propose,
I shall either cure your dis-
ease, or confirme your folly;
to whom the other replied,
confessing that he was some-
what disturbed, and as hee
would answer his question,
so would he be glad to haue
so skilfull a Physician. Then

saide hee, Put the case that
Hornes you must haue: whe-
ther will you make choice to
haue them in your head, or
in your pocket? The other
answered, In my pocket. You
haue answered rightly, sayd
his friend, and I vnderstand
partly by the report of o-
thers, that haue taken notice
(by your owne disquietnes)
of your discontent, and
partly, that I see you trans-
ported with that passion,
that a wise man neuer ad-
mits further entrance, then
to his pocket.

My aduice is, that you
wade not where the Foord
hath no footing; barke not
with the Wolues of Syria,
against the Moone; looke
not to climbe to Olympus,
neither

neither aime at impossibili-
ties : but pacifie that with
patience, which you cannot
amend by being passionate,
and rather carelesly passe o-
uer, or secretly smother that
which (without the hazard
of your credit, and stayne of
your Posteritie) cannot bee
proclaymed, then ^a adde fire
to such combustible matter,
that (once kindled) you are
neuer able to quench.

*a Ut ignis, ubi
scænum vilcul-
mum arripue-
rit sine mora,
simulac materiã
attigerit, flam-
mam lucidam
accendit: Ita
zelotypia ignis,
ubi animum at-
tigit, amorem
omnem penitus
exurit, Autor
de Sing.*

SECT. XVII.

ENuie is a base fretting
griefe, conceiued against
the weale, or good estate of
others, or a Hellish ioying at
the fall, or aduerse fortune
of our Neighbours; as it was
the first weapon, wherewith
man receyued his deadly
blow,

a *Invidia non
in alio quàm in
minuto, degene-
ri & ieiuno
animo sibi domi-
cilium parat,
Cass.*

b *Detraçtio
est stultorum
thesaurus, quem
in lingua gerunt,
Aug. in detr.*

blow, in Paradise : so euer
since hath it beene so charily
preserued, by that irreconci-
liable Enemie to man, that
he neuer doth impart it, but
to his ^a deare friends, or in-
thrald Slaues, who once pos-
selt with this infernall fauor,
will rather like *Aesops* toad,
by enuying others greatnes,
thrust themselues out of
their owne skinnnes, then any
other shal be either partaker
of their good thoughts, or
good words, howsoeuer
some-times, (yet seldome)
they (hypocritically) smo-
ther the ^b detracting smoke.

As I wish you neuer to
entertayne the least coale of
this selfe-consuming fire ; so
because true vertue rests in it
selfe, eyther for reward or
censure,

censure, if you finde your
 selfe vpright, & let not false
 rumours, neyther enuie of
 the base vulgar daunt you:
 for as the least flye hath her
 spleene, the small Ant her
 gall, so no ^d man vertuous,
 although neuer so meane,
 but hath his enuie.

c In hoc flectendi sumus, ut omnia vulgi vitia nobis ridicula videantur, nam ut virtus sua luce conspicua auxilium auersatur alienae commedationis: Ita vulgi opiniones parui facit, Sym. & Claud.

SECT. XVIII.

Reuenge (beeing an in-
 humane thirst for the
 bloud of man, or to do harm
 to others) is so offensiue, that
 commonly it hurteth both
 the ^e Offerer and Sufferer; as
 in the Bee, the patterne of

d Ut umbra hominem, sic inuidia virtutis eius sequitur, Tacit.

e O stolidi feroces, qui dum in vindictam ruitis, vite huius & aeternae discrimen incurritis; nonne videtis vos specioso honoris titulo ad carnificinam duci? nonne pudet vos singularis dementiae? nonne poenitet vos ale, periculosi certaminis, ubi vigor ille animi & praesantia ingenij, Christop. de cap. fon. in Monomachos,

fond spightfulnesse, who in her anger inuenometh the flesh, and euer after liueth a Drone.

f Ille nefarius
& sine gente,
tribus mibi
esto, qui cupit
ferum, & ex-
crabile bellum,
Hom. Il. 2.

This vindictiue passion, affecting reuenge, ^f ciuill dissention, and priuate quarrells, hath beene the ouerthrow of many ancient Estates, Families, and worthie Personages; if they had not beene tainted with the infamous note of barbarous Crueltie, Sedition, and foolish maintenance of false reputation.

g Alterius per-
ditio, tua sit
cautio, Isidor.
folil. 1.
h Optima in-
iuriæ ultio, est
oblitio. Nobile
vincendi genus
est patientia,
Luue.

g Therefore let others harmes preuent your danger, and account ^h it a Vertue, to remit a wrong, and applaud it for true and Christian valour, that you may hurt and will not, keeping
that

that Golden Meane, in the remitting of wrongs, that you neither incourage others to offer the, nor induce God to retaine yours.

SECT. XIX.

Keepe a meane in your Ioyes, Hopes, Fears, & Sorrowes, and because euery man hath hisⁱ turne of sorrow, before it come, prepare for it, when it comes,^k welcome it, when it goes, take but halfe a farewell, still expecting his returne (the greatest part of the life of man is consumed in hoping well, beeing ill, and fearing worse:)¹ when thou art ill, liue in hope of better; when thou art well, in feare of worse; neyther doe at any time

i *Quem dies videt veniens superbum, hunc dies videt fugiens iacentem,*
Aul.

k *Nihil mihi videtur infelicius eo, cui nihil euenit aduersi,*
Senec.

Ignota tantum felicibus Ara,
Stat. l. 12.

1 *Si fortuna iuuat, caueo tolli, si fortuna tonat, caueo mergi, Periaud.*
Symbol.

time hope without feare (lest thou be deceiued, with too much confidēce) neither do thou feare without hope (lest thou bee ouer-much deiected) & in all Feares, Hopes, and Sorrowes, bee carefull that you bee euer provided with the true grounds of contentation.

SECT. XX.

*I Contemptor
ambitionis &
infinite potesta-
tis Dominus ipsa
vetustate flo-
rescit, Democ.*

TRue ¹ Magnanimitie is euer most settled & calme in greatnesse; eschew (as a contagious poyson) ambition, being a disordered, and insatiable desire of glorie, a neuer-satisfied greedinesse to rule and aspire: This violent passion, carried away by the perturbations of Intemperance, hath beene, and is the

the ^m ouerthrow of many ^m *Septem illa mundi miracula*
 flourishing Estates, and wor- ^(& si his que mirabiliora)
 thy spirits. This Ambition <sup>sequē-
tium annorum</sup>
 is stil accompanied with like <sup>extruxit ambi-
tio, & aliquan-</sup>
 discontent in inioying, as in ^{do solo equata}
 want; making men like poy- ^{visentur, Sen.}
 soned Rats, who when they ^{ad Polib.}
 haue tasted their bane, can-
 not rest vntill they drinke,
 and then much lesse; vnto
 their death: It is Ambition
 that ⁿ kindles vp the fire of ⁿ *Plat. de Rep.*
 Domesticall Diuisions, Ci- ^{& 2. de lege.}
 uill Warres, making no o-
 ther reckoning of whatsoe-
 uer damnable enterprizes,
 then to further her deuised
 platformes.

Philip of *Macedon* had
 a Domesticall ° Remem- ^o *Ex Caristij*
 brancer, that did ling daily ^{*Histor. Athen.*}
 in his eare, before hee did ^{*lib. 10.*}
 come out of his Bed-Cham-
 ber,

*P Satis est vi-
cisse Alexan-
dro, quàm*

mundo lucere

satis; ita est A-

lexander, re-

rum natura, post

omnia Oceanus,

post Oceanum

nihil; de siste, A-

lexander, orbis

te tuus reuocat.

Plut. de fort.

Alex.

q Qui tam hor-

ridi montes, quo-

rum non iuga

Alexander

calcauerit & ul-

tra liberi patris

trophea constitui-

mus; non quæri-

mus orbem, sed

amittimus, Sen.

Suas. 1.

r Omnes homi-

nes me deū esse

existimant, sed

vulnus hoc, me

hominem esse

indicat, Quint.

Curt. de gest.

Alex.

ber, Remember, *Philip*, thou art mortall.

His sonne *Alexander*, after many & famous and & indefatigable trauels, (ouercome with Ambition) although he had conceyued in his mind, a fond opinion of his owne Deitie, and did stiffely maintaine it, yet on a time, when he was wounded with a Dart, and did see his bloud flow out in abundance, he then plainly & did confesse, that hee was no more but a man.

Charles the Great fed thirteene Beggers, in his owne dining Chamber euery day, that by this sad view of povertie, he might be mooued to a more moderation of his high fortune.

Han-

Hannibal, after the renowned ouerthrow of *Cannas*, (the Ambassadors of his Enemie lying prostrate at his feet) deeply considering the instabilitie of worldly affaires, did so checke his ambitious Designes, that in lieu of Triumph, he crowned his Victory with teares.

*f Hannibalem
ferunt frenden-
tem, gementem-
que, ac non sine
lachrymis, Lega-
torum verba
audisse; raro,
quēquam alium,
patriam exilij
causa relinquen-
tem magis ma-
stum abyſſe,
quā cum
ex hoſtili ſolo:
reſpexiſſe ſæpe
Italiæ littora,
deos hominiſq;
accuſantem;
ſe quoque,
ac ſuum ipſius
caput execra-
tum, quod non
cruentum à
Cannenſi victo-
ria militem Ro-
mam duxiſſet,
l. iu. Decad 3.
lib. 10.
t Paruo con-
tentus, non aget
mendicitate,
Plaut.*

Theſe Preſidents, and the various Spectacles of Humane Miſeric, the croſſe Caſualties, which on euery ſide preſent themſelues to the eyes of the ambitious, doe aduiſe rather to liue in the Wiſemans Stocks, & with moderate contentmēt, then in a Fooles Paradife, to be vexed with wilfull Vnquietneſſe, and preſumptuous Ambition. Wherein three thoughts may curbe the

most aspiring mindes ; the cares that accompany them, how hard it is to stand in so slipperie a place , and how dangerous or irrecoverable the fall is.

SECT. XX.

u Auaritia est bellua fera, & immanis, intolervanda, que incendit oppida, agros, fana, domos vastat: diuina cum humanis miscet, neq; exercitus, neq; mania obstant, quo minus vi sua penetret; fama pudicitia, cunctos mortales spoliat; verū si pecunie & usura decus ademeris, magna illa vis auaritia facile bonis moribus vincetur, Val. Max.

COuetousnesse *u* is a Capitall vice of the Soule, tending to an vnsatiable desire, to haue from all men, & to with-hold vniustly that which belongeth to another : it is rightly compared to a Dropsie , the more it hath, the more it desireth; or to *Tantalus* in Hell, who betwixt food and Water, dieth with hunger and thirst : others compare a couetous man to an Hogge, that is good for nothing vntill death ; or to a Dogge in a Wheelc,

Whee, that resteth meate
for other menseating.

As in Quicke-siluer, all
things swimme but Gold, so
nothing sinketh to the heart
of a couetous man, but gain:
Pietie, Honestie, and Charitie
swimme on the top, and
descend not to the heart; a
couetous mans Wisedome
consists onely * in gaine, but
in more requisite Know-
ledge he is a base Ignorant,
and is to be y excluded from
all wel-gouerned Common-
wealths. From this Couet-
ousnesse, as from a Fountain
of mis-hap, proceedeth the
subuersion of Estates, the
wracke of Oeconomical So-
cieties; from thence doe
issue Treasons, breach of
Amitie, and a million of o-
ther mischiefs: Couetous.

x *Infamia dam-
nandi sunt, qui
tam multa
anxia cogerunt,
cum sit tam
paucus opus,
Demo.*

y *Pla. pol. 2.
Arist. 2. eco.*

z *Auaritia se-
nilis quid velit
non intelligo:
quid enim ab-
surdius quā quo-
minus restat via
plus viatici que-
rere?* Cic. Tusc.

nesse neyther regardeth Iu-
stice, nor Equitie; it contem-
neth all Lawes, both Diuine
and Humane, condemnes
the Innocent, iustifies the
Guiltie, finding euer some
excuse for Corruption, Ex-
tortion, and Vsurie. Finally,
it makes yong men Fooles,
z old men mad and Atheists.

SECT. XXI.

a *Cass. l. 7. c. 5.*

HE that ^a did call riches,
Bona Fortuna, did ra-
ther vtter his auaricious in-
clinatiō, then shew himsele
a good Philosopher, in acri-
bing false goods to a false pa-
tron; for as there is no For-
tune to giue or guide riches,
so there is no goodnes in thē;
yet they are so necessary (e-
uen to good men) that ^b with-
out thē they can hardly put
their

b *Haud facile
emergunt quo-
rum virtutibus
obstat res angu-
sta domi, Iuuc.
Paupertatis u-
nicum incom-
modum habere
sapientem, dixit
Architas Philo-
sophus.*

their goodnesse or vertue in
practice, Vertue in Pouertie
beeing like vnto a goodly
Ship readie rigg'd, but can-
not saile for want of wind.

After you haue informed
your selfe of the true causes
that make Riches necessa-
rie (the chiefe whereof are
to supply your owne wants,
and to inable you to doe
good to others) if Riches
come in your way, refuse
them not, neyther desire
them to other end, but to
make them Slaues; and if
neede bee, without griefe
(with *Socrates*)^d throw them
in the Sea. Perswade thy

*d Eurip. in
vita Socrat.
Sape mecum re-
putans, quibus-
quisque rebus
clarissimi viri
magnitudinem
inuenissent; que
res, Populos, Na-
tiones, Ciuitates
auxissent; ac
deinde, quibus
causis amplissi-
ma Regna, &
Imperia corrui-
sent; ea-
dem semper*

*bona, atq; mala reperiēbam: Omnes victores diuitias con-
tempnisse, & victos cupiuisse; neq; aliter excellere se quisquis,
& diuina mortalis attingere potest, nisi amissis pecunie &
corporis gaudijs; & animo indulgens, non assentando neque
concupita prebendo, sed in labore, patientia bonisque præ-
ceptis & factis fortibus, se exercitando, Val. Max.*

selfe, if thou make them
once Master, thou hast con-
demned thy self to thy own
Gallies. It is a great madnes
in a man, at once to make
himselſe both Slave and
Foole: although thy Chains
bee of Gold, thy bondage
may bee more glorious, but
not leſſe miserable.

Lay not vp too much, and
vtter nothing, leſt thou be-
come couetous, and misera-
ble, neyther ſpend all, and
lay vp nothing, leſt thou be-
come prodigall and poore;
euer framing rather your

*e Ut felicitatis
eſt quantum ve-
liu, poſſe: ſic mag-
nitudinis, velle
quantum poſſis,
Plin. in Pane-
gyr. Conſtant,*

minde to your eſtate, then
your eſtate to your minde,
and your charges rather
vnder it, then either leuell,
or aboue; a man hauing
meanes, may riſe with cre-
dit, but cannot fall without
ſhame.

S A C T.

SECT. XXII.

ALl Voluptuousnesse (gi-
uing^f entry to other Vi-
ces) is valiantly to be resisted, beeing a delight, which tick-
leth our senses with false ple-
sures, quickly flying away,
leaving behind the occasion
of Repentance, the fruits of
griefe, dulling of the Spirits,
the weakning of the bodie,
and innumerable Diseases.

^f Per volupta-
tem vitia faci-
lius surrepunt,
Sen. Epist. 7.
Magnum Cice-
ro audaxq; con-
cilium suscepisse
Graciam, quod
voluptatum &
cupidinum si-
mulachra in
gymnasijs con-
secrasset, Laet.
de fals. Relig.

Delight not in the com-
pany of & strange Women,
neither tye thy selfe to a
Womans beautie, which is

^g Cum sapiens
Salomon fue-
ras, sapientia
non te eripuit,
res est imperiosa

Venus. Et tu Troia potens fueras, te nulla redemit
Nobilitas, non te Pergamus eripuit. Tu Samson robustus e-
ras, nec te tua virtus seruauit, fraudes saepe ministrat amor;
frangebas scilices, superabas castra, domabas extremos quic-
quid erat crudele per agros: Te tamen exciso delusit femi-
na crine, Text. describ. mul. Non ita difficile est, ipsis cap-
tum retibus exire, quam Veneris perrumpere nodos, Lu-
cret. Vita foueam, in quam alios cecidisse vides, Isidor.
soliloq. l. i.

*h Arist. Pro-
blem Theo-
phrast. lib. 3.*

like *Phidea's* Pictures, shewing most glorious to the eie, yet blemished with euery breath. *Dalila* will shew, & speake fayre, but in the end she will bereaue thee of thy strength and life: such Gnats will for a while make musicke about thy eares, but be sure they will sting in the end; for Lechery is no other thing then a furious Passion, ^h shortning the life, hurting the Vnderstanding, darkening the Memorie, taking away the Heart, spoyling Beauty, weakning the ioints, ingendring *Sciatica*, Gouts, Giddinesse in the Head, Leprosie, and Pox.

*i Timor Domi-
ni est ianitor a-
nimi, Bernard.
& Iohan. Row-
le : in Qua-
drag. Ser.*

SECT. XXIII.

L Et the filiall ⁱ feare of
your Creatour, and
^k shame

shame to doe euill, be the
faithfull Attendants, and
Doore-keepers to hold out
whatsoeuer may beget either
sorrow or disgrace. As the
first is the beginning & con-
summation of Wisdome: so
good & approoued¹ shame-
fastnesse is the Mother of
good Counsell, the Gardian
of Duty, the Mistress of Inno-
cencie, & preseruer of Cha-
stitie, and shall euer bee vnto
you, as faithfull a^m Watch,
asⁿ Antipater was to Philip
of Macedon; and in the end

Duo animi
dasi a Deo custo-
des domestici,
pudor & timor:
qui pudorem a-
misi, bestia par
est; qui timorem,
bestia peior;
Bern. de di-
uers. 22. 1.

1 Tu virorum
ac mulierum
præcipuum fir-
mamentum, pu-
dicitia es: tu e-
nim consecratos
Vestis foci inco-
lis, tuo præsidio,
puerilis ætatis
insignia munita
sunt, tui numi-
nis respectu, sin-

cerus iuuenta flos permanet, te custode, matronalis stola san-
cietur, Val. Max. m Quid beatius? quid securius,
quàm eiusmodi custodes habere, quibus me totum resun-
dam, quasi alteri mihi; qui deuare non sinant, frangent
præcipientem, dormitantem excitent, quorum reuerentia, ex-
cellentem reprimat, excedentem corrigat, constantia &
fortitudo, nutantem firmet, erigat diffidentem, fides &
sanctitas, ad honesta & sancta prouocet, Bernard. de
confid. 1.4. n Cum Philippo (intempestiue ludenti) An-
tipatrum venire obnunciaretur, & cæu ἐπὶ τῆς κλῆνης
τοῦ ἀβάνα, alueum qua ludebat in lectū reiecit, Athen.
Dipnosoph. lib. 10.

crowne

o In cassum bonum agitur, si ante vitam terminum defertur, quia frustra velociter currit, qui priusquam ad metas veniat deficit, Greg. Mor. l. 2. c. 40. Non inchoantibus, siquidem premium promittitur, sed perseverantibus, Isidor. de sum. bon. l. 2. c. 7. Perseuerantia sola virtutum coronatur, Ber.

crown all your actions with the Crowne, that is onely due to *o* Perseuerance. From this commendable shamefastnesse, many things are to be priuiledged; as, not to be ashamed to displease the multitude against Reason and Equitie; not to be ashamed to reprove such as come of purpose to offend; not to bee ashamed to confesse your Ignorance, that you may be instructed; or if any man with-hold your due, bee not ashamed to demand it with Reason.

SECT. XIII.

p Apelli fuit perpetua consuetudo, nunquam tam occupa-

tam diem agendi, ut non lineam ducendo exerceret artem; & vfu pinxit Apelles que pingi non possunt, tonitrua, fulgura, Plin. l. 35. c. 10.

EVer p accustome your selfe to good things: for

three things concurre to
make a mā perfect, Nature,
Education, & Custome: the
last two are of force to over-
rule what is amisse in the
first, and that which is called
a habit, (beeing a constant
desire, and following or
eschewing of things) is ac-
quired by custome, then
which, there is nothing of
greater force, either to good,
or ill; vnlesse you attaine to
this habit of goodnesse, &
your soule worketh in vaine,
or like an vnskillfull Appren-
tice; for when our actions
and affections are growne to
a habit, then are they called,
eyther Vertues or Vices, as
they are well or ill done.

This habit in bewitching
Vices, is hardly, or neuer
remoued: therefore the best
remedie

*Habitus est
altera natura,
Sim.*

*Vbi semel
decratum est, in
præceptis perueni-
tur; adeo matu-
rè à rectis in
praua, à prauis
in præcipitia
peruenitur, Pa-
tere. lib. 2.*

*Tunc consum-
mata infelicitas
est, vbi turpia
non solum dele-
taut, sed pla-
cent, Senec.*

remedie against so dangerous an euill, is to resist the beginning of vicious motions, *Nam turpius eijcitur, quàm non admittitur hospes.*

SECT. XXV.

MY last aduice vnto you, concerning the right vse of all the Cardinall Vertues, & eschewing their contraries, shall be borrowed frō

τ ΒΑΣΙΛΙ- the *Salomon* of this Age;
 ΚΟΝ ΔΩ- which is, that you make ouer
 ΠΟΝ, l. 2. all Vertues, Temperance
 Queene; I doe not meane the vulgar interpretation of Temperance, consisting in *gustu, & Tactu*, or moderation of those two Senses; but of that wise moderation, first, commanding your selfe, then as a Queene shall over-rule all the affections
 of

of your mind; and as a wise Physician, mixe all your Actions accordingly there-
to.

Remember, that in all commendable Actions, *In medio stat virtus*; and that the ^u two Vices, at eyther end of them, are but falsly coloured vnder the borrowed names of Vertue, having indeed no affinitie therewith.

u Pro bonis mala amplectimur, vitia nobis sub virtutis nomine obrepunt, sunt enim vitia virtutibus vicina, Hier. lib. 3. de Vict.

x Cura ut habeas mentem sanam in corpore sano, Auf.

Animi imperio corporis servitio magis utimur, Salust. Catil. lib. 1.

Corpus, dum ministrat anime deputatur, consors & coheres inuenitur, Tert. lib. 2. cap. 7.

Omnis nimietas vitium reputatur, Tynd.

SECT. XXVI.

BEe carefull to frame all your outward Actions, (whether they be necessary; as feeding, sleeping, speaking, gesture, &c. or not necessary, although convenient, as gaming, and all sort of lawfull recreation,) * that they may serve, for the advancement

of

of your inward Vertues,
disposition and health of
your body; and as they that
should eate some Dish deli-
ciously sweete, temper it
with tarte sawce (lest they
bee cloyed,) and those that
receiue bitter Pills, rowle
them in Sugar (that they
may not bee annoyed with
the vnpleasant taste :) so, ra-
ther season all your exte-
rior Actions with Mediocri-
tie, then with Delight or
Excesse.

But because all these sorts
of outward Actions haue
beene so fully intreated of
by many, and are (I doe
hope) knowne to all (that I
come to an end) I will only
adde a short aduice, for rea-
ding of Bookes, for Appa-
rell and Trauell, being three
of

of the former indifferent Actions, whereof you may make much profitable vse.

SECT. XXVII.

THe chiefe vse of Bookes, is to increase knowledge, cōfirme iudgement, to compare times past with the present ; to draw profit from both for the future, and to bring out the dead speaking with the living. Bookes are the most free Reproouers of Vice, the most trustie and comfortable Friends, and faithfull Companions that are, euer readie with good counsell, when it is either required or needfull ; they are the onely Physicke to purge the naturall dulnesse of our home-bred ignorance, and weake capacitie.

In

In reading of Bookes it is better (as in the vse of Friends) to conuerse seriously with few, then to wander amongst many without profit.

Make choyce of the best
 y Authors that write vpon
 the subiect you most affect,
 or is most necessary for you;
 (euer reiecting all such as are
 either repugnant to Godli-
 nesse or good Manners)
 reade them with diligence,
 not in parcels (as many vr-
 profitably doe) or slightly,
 and then cast them aside:
 but peruse them with dili-
 gent obseruation orderly,
 from beginning to end; ta-
 king a strict account of your
 selfe, of those things you
 reade: so shall your labours
 (by exercise & daily increase
 of

y Fastidientis
 stomachi est
 multa degusta-
 re, Plut.
 Vt cibos dimit-
 tis quo facilius
 digerantur, ita
 lectio non cruda
 sed multa itera-
 tione mollita,
 memorie imita-
 tioniq; tradatur,
 nec per partes
 scrutanda omnia,
 sed perlectus li-
 ber utiq; resu-
 mendus, Quint.
 in Rit. Orat. lib.
 11. cap. 2.

of your knowledge) at last
produce the desired fruit of
your studies.

SECT. XXVIII.

There is nothing where-
by the inward disposition
of the mind may be sooner
discovered, then by light-
nesse or stayednesse of appa-
rell; a phantasticall attyre
being a confirmation of an
vnsettled mind. * I doe ad-
uise you, not to follow the
frantike humours of new
Fashions, neyther to be su-
perstitiously, basely, slightly
clothed, nor artificially dec-
ked; but to vse your clothes
in a cleanly, honest, comely,
and carelesse forme.

At such times as you con-
uerse with your Superiours,
or Strangers, rather be a

H boue, Const.

* ΒΑΣΙΛΙ-
ΚΟΝ ΔΩ-
ΡΟΝ, 1.3.
fol. 110.

Dent tibi Cæ-
sar, ætatem di-
quam mereris,
seruentq; ani-
mum quem de-
derunt, Plin. in
Panegy.

Ampliora sunt
merita Princi-
pum, quàm no-
strorum optata
votorum, Naz.
in Paneg.

boue; then vnder the rate,
your meanes will allow you
for apparell: although it bee
a great folly in a man, to
iudge the preciousnesse of
a Iewell, by the Case where-
in it is kept, and much grea-
ter to esteeme it by the co-
uer of the Case; euen so by
the same reason, it is an e-
qual indiscretion to estimate
a mans worth, either by his
bodie or clothes; yet on the
other side it is an ineuitable
certaintie, that not only the
common people and stran-
gers, but euen wisemen are
mooued, and stirred vp with
outward shewes, and their
minde (according to those
exterior things) prepared to
receiue a deepe impression
of liking or disliking, fauour,
or disfauour, reuerence, or
carc-

carelesse retchlesse nesse.

SECT. XXIX.

I Doe thinke verily, that all purpose of Travell vnder-taken, *Non ad voluptatem solum, sed ad utilitatem*, argueth an industrious and generous minde, and that their spirits are more base, that strive to houer about home, and these more Noble and Diuine, that imitate the hea-uens, and ioy in motion.

At such time, therefore, as you trauel out of your Cou-try, resolute to trauell out of your Coutrie-Fashions, and indeed out of your self, that is, out of all former excesse of intemperate feeding, dis-ordinate drinking, thriftlesse gaming, fruitlesse time-spen-ding, violent exercising, and

all irregular mis-gouerning:
determine that the end of
your Trauell, is the ripening
of your knowledge, and the
end of your knowlege, is the
a service of your Countrie,
which by right challengeth
a chiefe interest in you.

a *Ex omnibus
rebus humanis
nihil est præcla-
rius, quam de
Republica bene
mereri, Cicero
Epist. 10. ad
Familiares.*

The first steppe to this
knowledge, is to vnderstand
the Languages where you
Trauell: the best way to at-
tayne to the knowledge of
them, is by Booke; for spea-
king, practice, and conuer-
sation are more helpfull. Af-
ter some few Moneths (b as
you find your selfe capable)
leauē the Booke, and onely
vse your Master to talke
with. In France, Orleans, and
Bloyz, in Italic, Florence,
or Sciena, in Tuscanie, Prato,
in Germanie, Hiddleburgh
and

b *Visus visu
volatus, volatu,
differt; haud e-
nim Milui, &
Cicades, Aquile,
& Perdices si-
militer volant,
Plutarch.*

and *Lipswick*, are the best places for the Languages.

In your Trauels diligently obserue what you see in the parts you trauell, making choyce of the best, and leauing the world behind you: for helping your *Memorie*, let your chiefe Booke be a Iournall, wherein write downe the diuers Prouinces you passe by, their Commodities, Townes, manner of Buildings, the names and benefit of the Rivers, the distance of Places, the condition of the Soyle, the Manners of the People, and whatsoeuer notable thing your eye encountreth by the way.

In your Trauell haue speciall care of your company and friends; in that time remem-

*c Memoria res
est, ex omnibus
partibus animi,
maximè delica-
ta & fragilis,
Rhod. lio. c. 18*

remember that *Damon* and *Pitheas* are dead; neither presume so much of your owne sufficiencie, as to neglect the benefit of counsell, and although some-times a young man may proue a *Lelius*, being *Rara avis in terris*, yet take a young man rather for your Companion then Friend : & serue God daily with great Deuotion ; he is the onely Pillar to hold you vp amongst the dangers that shall inuiron you.

At your returne, leaue all strange forrain Manners, and fashion your selfe, your Manners, Apparell, Carriage, Conference and Conuersation to the best patterne of the place from whence thou diddest begin thy Trauels : & so shall the remem-

d *Pietas in Deum toto cordis timore (quasi culmen & Corona Virtutum) seruetur*, Theophil. Alex. de Constant.

e *Alij satis vixisse te viso, te recepto, alij magis esse viuendum predicabunt*, Plin. in Paneg.

remembrance of them bee
pleasant and profitable, and
thy returne an Ornament
to thy Countrey.

SECT. XXX.

NOW f to trusse & vp all
in few words : in the
first part of that which you
haue heard, is containd a
short way to heauenly Je-
rusalem.

Secondly, for setting you
forward in this Iourney, the
necessitie of a good reputa-
tion amongst men is set
downe, and how it is ob-
tayned.

Thirdly, how dangerous
a ^h warrefare you are to vn-
dertake in the way, and with
what enemies.

Fourthly, that the reso-
lutiōs of a Wiseman forged
vpon

f EPILOGVS.

g Quod matres
facere solent
cum poma bel-
laria, vel tale
quidpiam in pa-
erilem sinum
immiserint, ne-
quid excidat
contrahens un-
disq; tuniculam
cingulo subijci-
unt : idem &
nos faciamus
orationem in
longum pro-
tractam contra-
hamus, & in
memoriae custo-
diam depona-
mus, Chrysost.
de Ozia, Ser. 3.
h Quicquid
præter opinionem
evenire in bello
potest, priusquam
ingrediare cogi-
ta, Thucid. li. 3.

vpon the Anuill of Gods Grace, are the onely Weapons eyther to foyle these enemies, or withstand their neuer-ceasing assaults.

*i Acies multo-
rum pariter
pugnantium
querenda, ubi
tot sint auxilia
vij quot amici
Bonauent.
dict. Salur.*

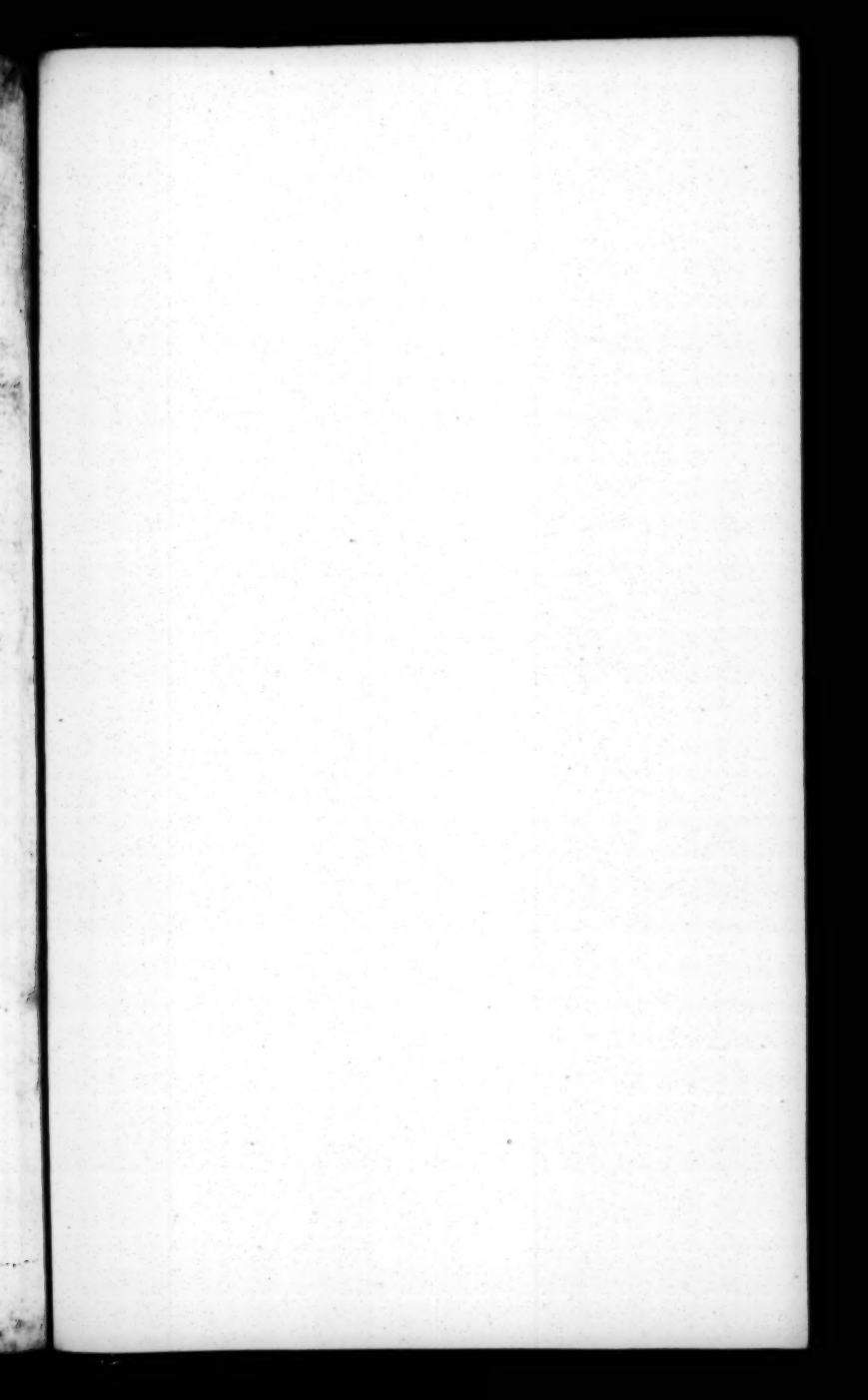
Fiftly, what ⁱ auxiliarie Souldiers you shall choose, for maintenance of so long-lasting Wars; and how you shall keepe them from mutinie.

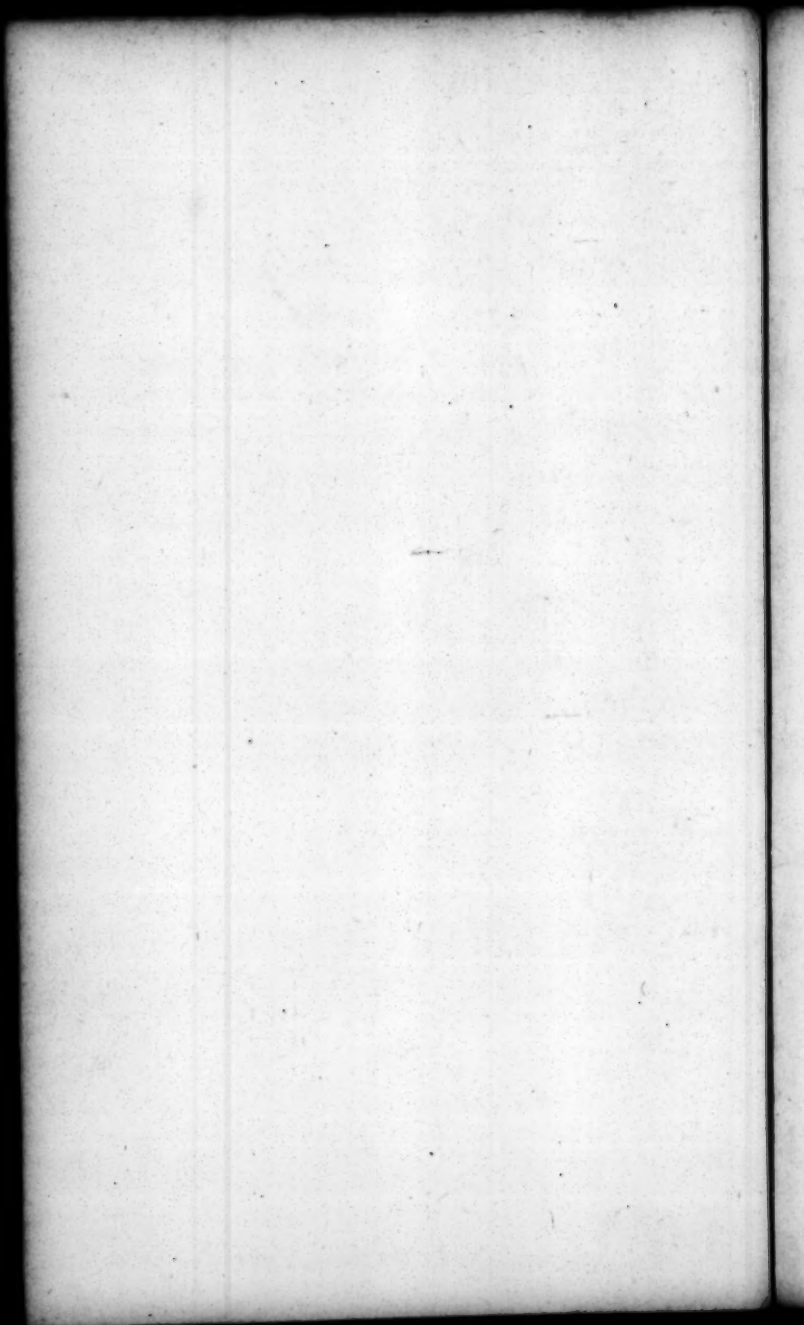
Sixtly, a discouerie of these Ambuscadoes, and other impediments that may obuiate you in so dangerous a March.

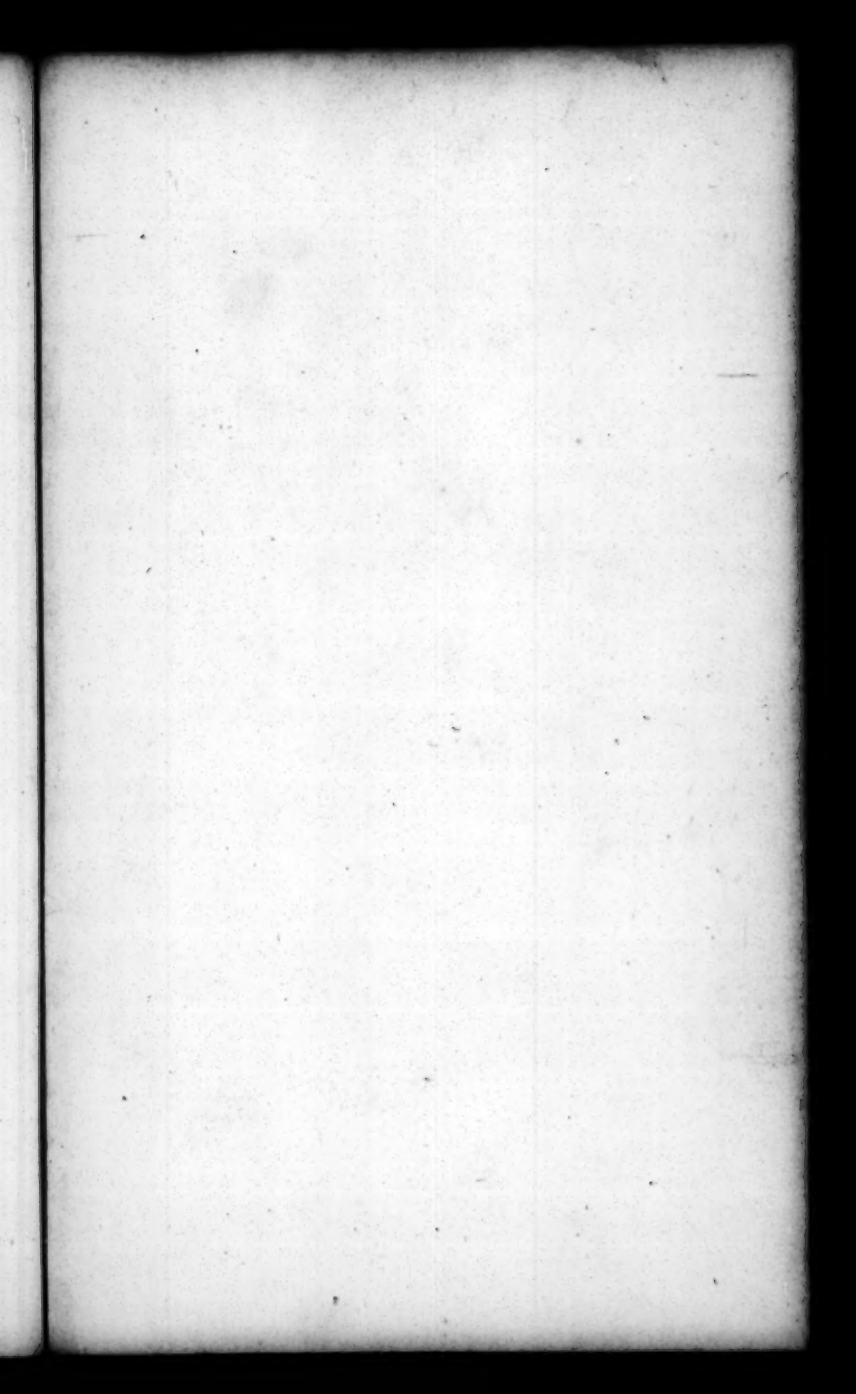
Senenthly, some few helpes that will serue for necessary prouision to your Campe.

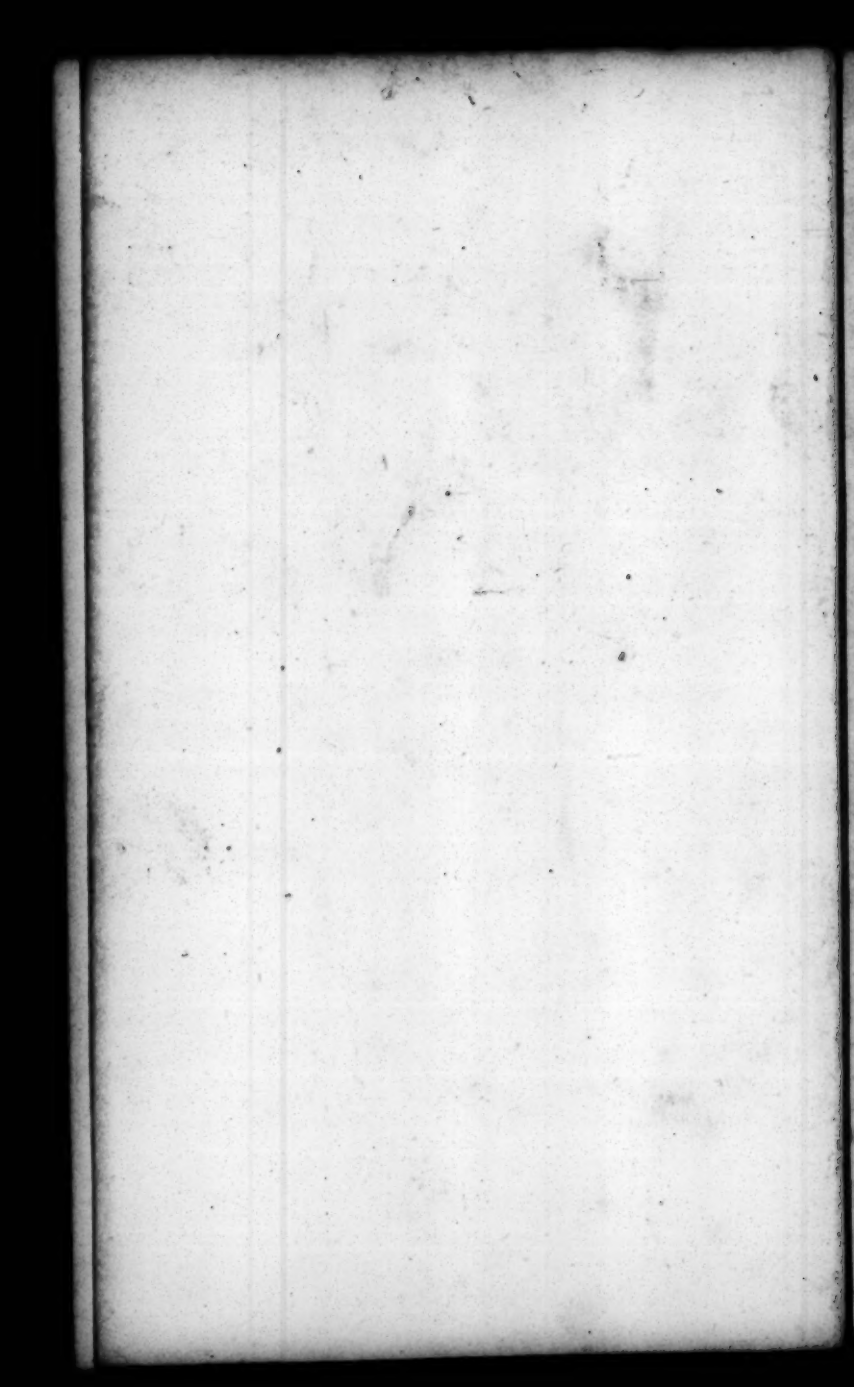
Tri-vni Deo Gloria.

F I N I S.









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